

BEYOND STATISTICS

The Wider Range of World Missions

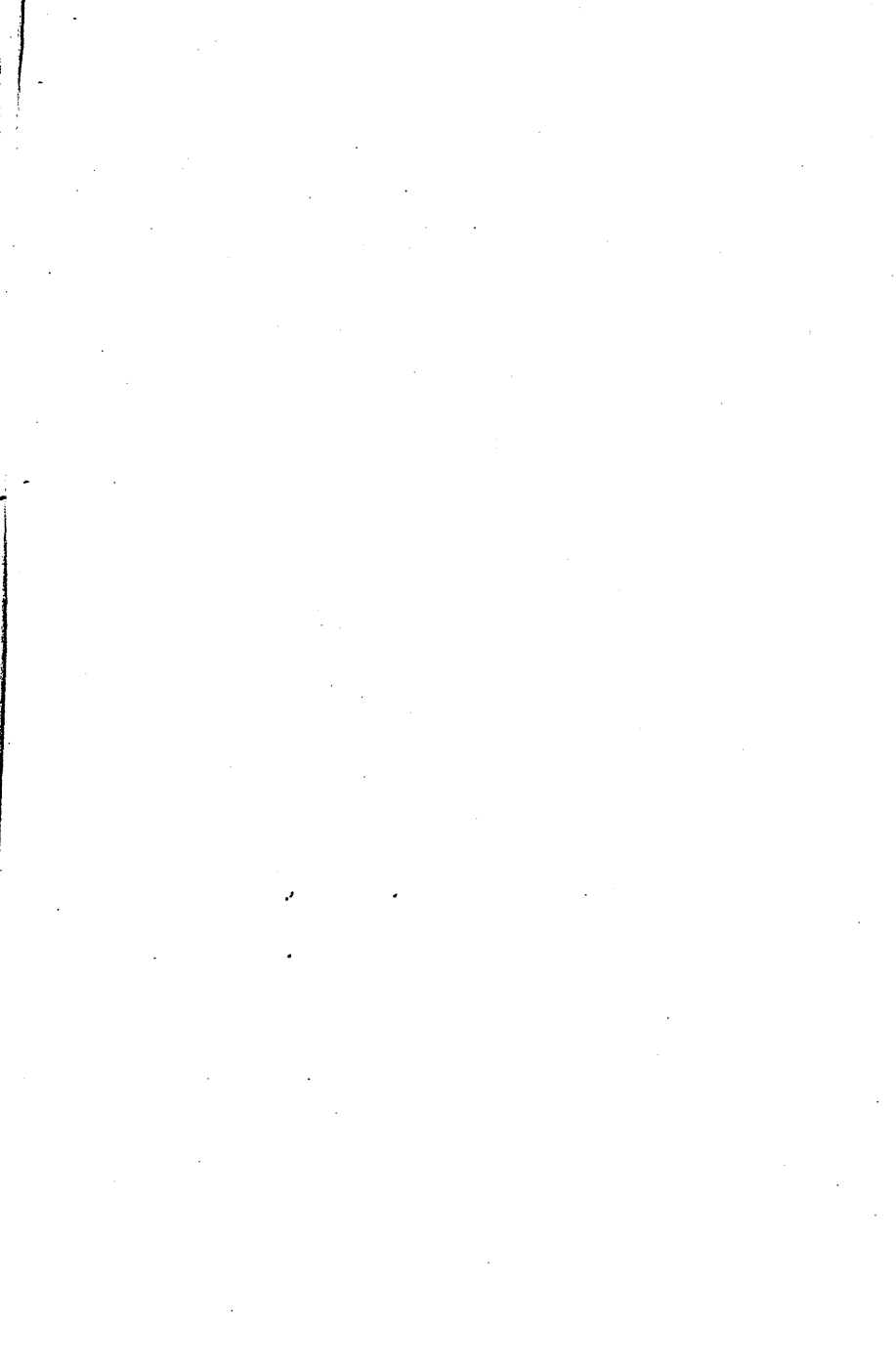
STEPHEN J. COREY

The University of Chicago
Libraries



Gift of The American Institute
of Sacred Literature

American Institute of Sacred Literature



BEYOND STATISTICS

The Wider Range of World Missions

ALSO BY

STEPHEN J. COREY

THE PREACHER AND HIS MISSIONARY MESSAGE

MISSIONS MATCHING THE HOUR

BEYOND STATISTICS

The Wider Range of World Missions

STEPHEN J. COREY

American Institute of Sacred Literature



THE BETHANY PRESS
St. Louis, Missouri

BV2060

.C77

COPYRIGHT, 1937
THE BETHANY PRESS

*Printed in the United States
of America*



GIFT OF THE AMERICAN
INSTITUTE OF SACRED
LITERATURE

✓

FOREWORD

ONE of the great statements of David Livingstone, the pioneer missionary to mid-Africa, was: "I view the geographical exploration as the beginning of the missionary enterprise. I include in the latter term everything for the amelioration of our race." Livingstone's conception of the mission of the church was very comprehensive and it is with this broad outreach of the enterprise in mind that this volume is written. I have tried to draw together from many sources, and set down in a simple way, something of the wide influence of Christian missions upon the race. I think it is peculiarly necessary that our present generation understand these broad and significant results of the work. We have been going through a period of vast change, and much of that written about missions in recent years has reflected the transitions, the problems, and the necessary changes in policy and administration. Many times the great and permanent elements in the work have been overshadowed by the discussion of the difficulties of the present hour. It has been the purpose of the writer to go beyond the temporal and the statistical and to speak instead of the major effects of world missions on human life in the large. It has been taken for granted that the conversion and transformation of the individual is basic and fundamental.

The writer is indebted to many sources in writing the book. The help has not been so much from books

on missions as from current magazine articles, letters from missionaries and conversations with them, and likewise observations and notes taken in administrative travel to the fields. In mentioning other very helpful sources I wish to express my gratitude to Charles H. Fahs of the Missionary Research Library, New York, who has aided greatly in research, and also to voice my appreciation for the use of that splendid library and its large list of current magazines, reports, and other sources of information. The missionary library of the Chicago University Divinity School has also been a substantial aid. Among the books especially helpful I would mention Professor Kenneth S. Latourette's *Missions Tomorrow* and for the principles underlying the social field of missions, Volumes IV to VII of the Jerusalem Conference Reports of the International Missionary Council, *Social Work of Christian Missions*, by Alva W. Taylor, *Social Aspects of Foreign Missions*, by W. H. P. Founce, and the volumes of James S. Dennis on *Christian Missions and Social Progress*. These latter three works are not recent but they have much that is timeless in them.

Magazines which have been especially useful are *World Call*, *The International Review of Missions*, and *The Missionary Review of the World*. Various denominational missionary magazines have likewise been used helpfully.

My own colleagues in the Foreign Department of the United Christian Missionary Society—C. M. Yocum, Miss Lela Taylor, and Alexander Paul—have

been of much assistance in suggestions and in going over the manuscript; also Miss Genevieve Brown of the Department of Missionary Education and Virgil A. Sly of the Publicity Department. Professor C. T. Paul of the Kennedy School of Missions, Hartford, Connecticut, has also contributed in urging me to undertake the work and in giving valuable suggestion.

Miss Hazel Scott, my secretary, has been of great assistance in finding and organizing material for me.

In a brief word, my deep longing has been to make some contribution, however small, to those who must carry the burden of this great world enterprise—in prayer and gift, in teaching and in preaching, that Christ's incomparable prayer may be answered: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

STEPHEN J. COREY.

*Missions Building,
Indianapolis, Indiana.*

CONTENTS

CHAPTER	PAGE
Foreword - - - - -	5
I. Uplift - - - - -	11
II. Better Living - - - - -	38
III. Health - - - - -	59
IV. Education - - - - -	76
V. Good Will - - - - -	94
VI. Miracles in the Vernacular - - - - -	114
VII. Penetration - - - - -	130
VIII. Working Together - - - - -	151
IX. The Summons - - - - -	172

CHAPTER I

UPLIFT

IT HAS been said that the most stupid and uncouth men and women who were sold in the Roman slave market in the days of the Caesars were those who had been captured by the soldiers and slave drivers visiting the British Isles. Some of us have a craze for tracing back our ancestors a few hundred years. No one would care to decorate home walls with the pictures of his forebears, say fifteen hundred years ago, when they were wild, uncouth men in the Nordic forest, worshipping their druid gods, offering human sacrifices, drinking the blood and eating the flesh of their enemies. There is really ignorance and bad taste in a cultured Anglo-Saxon speaking disparagingly of taking our religion to another race. The uplift and civilization of our own people have come directly and indirectly from the movement which he unwittingly decries. In the language of the frontiersman, it is "looking a gift horse in the mouth" for a recipient of our Christian culture to criticize the world mission of the church.

Before the missionary came to our ancestors they lived in caves and in tents of hide. Men hunted and fought; women dug with sharpened sticks and stones in rude gardens. They were robbers in the forests and, later, pirates on the seas. These unevangelized people ate raw meat and had no written language. When

Ulfilas crossed the Alps with the Bible and gave our Germanic ancestors Christianity and the basis of our civilization, he found them killing deformed children and the aged and burying wives and slaves with the dead master. The inhabitants of the British Isles were no better and it took five hundred years to make them even nominally Christian. Before it was accomplished the blood of missionary martyrs had spattered the shingle beaches of the land which is now a world example for culture. The greatest argument for taking the social uplift of Christianity to lands where it has not prevailed is our own history.

Christianity is a religion of human interdependence. Four-fifths of the teachings of Jesus had to do with the relation of men to one another. Jesus had a social sympathy and passion which constantly outreached the limits of his own life and overflowed wherever there was need. His disciples were to be the leaven diffused through the distressed lump of civilization, and they were to be the salt to give flavoring and preservation to a world unseasoned and festering. One of the first steps of the beginning church at Jerusalem was to organize itself for the relief of poverty among its members. The first official act of the early church was to appoint seven men to distribute to the needy, and through the centuries whenever the church has departed from that principle its work has become futile.

There is no book on modern social science more expressive of relieving human need than Paul's New Testament letters. In his missionary message to the

Corinthian church, which was in one of the wickedest cities of that generation, he dealt with the social evils of immorality, false ideas of marriage, divorce, duties of parents and children, the Christian view of law courts, the proper attitude toward peace and festivals, obedience to law, honesty, self-support, the master and the slave, and even told women who had just come from paganism how they might properly dress their hair in order to bring no criticism and scandal to their Christian group. The so-called Christian work which ignores the sick body, child labor, infant mortality, and honorable business methods, is not His who hurled the scathing denunciation against those who ground the face of the poor and who drove with scourge and anger the money-changers from the house of God.

Jesus did not simply illustrate his teaching with healing; the relief of suffering was the test and substance of his teaching and that deep current of compassion has persisted through Christian history. Senator Borah was right when he said over the radio in the fall of 1933 that, everything else being equal, a million people would starve in the United States that winter. "But," he went on to say, "no one will starve because we have between our people and their starvation our religion."

No oriental religion has a social gospel. They are bankrupt before human needs, and utterly helpless before the swift change of modern progress. One of the most dramatic pictures of modern times is Kagawa be-

fore 1,500 Japanese Buddhist priests, at their own invitation, earnestly teaching them the rudiments of the social gospel, and driving home to them the needs of their people for a kindly humanitarian service, which Buddhism has never until now begun to recognize. Many high caste Hindus have advised the outcastes to become Christian as their only hope for social uplift. Mohammedanism stands empty-handed before great social needs, and Confucianism, although an ethical and social philosophy, is helpless in a rapidly changing, devastated, and famine-stricken China. Over against this helplessness are the burning imperatives of the gospel of Christ: first, loving devotion to a Christ who went about doing good; second, the doctrine of universal brotherhood; third, the application of the Golden Rule; and fourth, the passion to help humanity.

Sad to say, underprivileged people in these far-away lands have been inhumanly treated not only by their own race, but white nations have gone to Africa and the Far East after wealth, and in the pursuit of it they have been strangely unscrupulous. They have often abused weak people and exploited the helpless. The missionary has never stood supine before such a condition, for he has had for a constant guide and incentive the incontrovertible ethics of Jesus—the denial of the right of any man to exploit another. The teaching, direct and implied, of both the Old Testament and the New, is that the first charge upon industry is the proper payment of the laborer, and that the first responsibility of man is to relieve human suffering. Jesus turned

abruptly from his teaching and preaching to open the eyes of the blind and make the lame to walk. Preaching is absolutely essential and we must have the burning word of the evangelist, but it is possible to preach Christianity to death if it is not tied up vitally to a program of life reconstruction. It was the helpful living of the early Christian groups which made the Christianity of the first century invincible. The Kingdom of God is not a set of church membership rolls but a realm of changed life.

A thing which has made the heart of the missionary ache indescribably has been the fact that great social wrongs are encouraged by the religion of countries like India, by the animistic faiths of Africa, and are condoned by the ethnic religions of other lands. On the other hand, the application of the teachings of Jesus has meant a direct attack upon great human evils. The missionary has been the pioneer in all movements toward human uplift in every land where he has gone. He has found that human conditions in China were an answer to the social futility of Confucianism; the depressed and unprotected classes of Japan an answer to Buddhism with its millenniums of control and no social gospel; in India he has seen the answer to Hinduism in its caste, which paralyzes all social progress; and in Turkey and other Mohammedan lands he has found that Islam has not given the people schools and social uplift but rather the repression of womanhood and an ignorant public. The savage condition of the African through thousands of years without change has been

the answer to the animistic faiths. In the face of these needs the missionary has had a great and initial part in the abolishing of cannibalism and slavery, infanticide, the degradation of woman, insane practices of religion, and the hopelessness of an empty ceremonial faith.

The missionary has had no easy task. He has been confronted not only by superstition and ignorance, but by the persistent resistance of those who stood for age-long and conservative customs. In his attack upon child abandonment and foot-binding in China, slavery in Africa, child marriage and child widowhood, suttee and caste in India, he has had to lead his reforms in defiance of the persistent attack of the orthodox followers of religion and customs. While there are great movements of reform against social evils in India and China today, the Christian missionary and his associates first planted the leaven in a static society and started the yeasting which is beginning to change the structure of these ancient civilizations.

One of the most striking results of Christian missions has been the uplift of women. We have in our home a huge brass neck-ring, weighing eighteen pounds, taken from the neck of an African woman during a visit to our own mission in the Congo twenty-four years ago. I never look upon that ornament of torture that I do not think of what Christianity has done to break the bondage of those helpless jungle women. The trembling, naked woman, on the porch of the missionary bungalow, asking to be relieved of

the pagan ornament which her owner had hammered around her neck, and taking her first steps as an humble inquirer after truth, is a symbol of the beginning uplift of Christianity as it touches womankind and the home around the world. That woman represented the ignorance, the fear, the superstition, the slavery of body and soul, which sadly characterize hundreds of millions where the redemptive power of Christ has not gone. What a contrasting condition Christianity has brought to the same woman! A Christian faith in the place of animistic fear; a Christian husband, home and children, instead of polygamy and the status of a slave; education of mind and hand and heart, and a song of joy for the present and hope for the future upon her lips.

As yet, because of early marriage, it is probable that one-fourth of the women of India die prematurely, one-fourth become hopelessly invalided, and the majority of the remainder suffer ill health. Their education is impossible because they marry too early. An India reformer himself has spoken of his race as "a baby-born race, necessarily illiterate, not strong and virile." Many men of thirty-five marry girls of thirteen and fourteen, and many deaths follow on the part of these poor little undeveloped creatures. The writer has seen many little Indian girls in the village schools conducted by the missionaries and their native associates, all dressed in their rings, bangles, and finery, and sitting pensively among their schoolmates. On my asking a teacher why one was so adorned, she has

sadly said, "We lose her in a few days, as she goes to live with her husband." Barely approaching the days of her puberty, which is so early in India, while she still should be playing with her dolls, she goes to become a possible mother.

A noted Hindu pundit says: "Very few people can justly apprehend the nature and depths of the social degradation caused by contemplation of woman not as a rational, moral companion, but as an object of selfish pleasure." Gandhi plainly and heartbrokenly tells of this evil in his story of his own life, and states that he was married at thirteen, thus bringing physical weakness and social blight upon his own life and that of his child wife. He writes that the "poor mite of a baby that was born to my wife scarcely breathed for more than three or four days." Reform laws have been passed raising the age when couples can live together to sixteen years for male and fourteen for female, but custom is strong and complaint for infraction must be made by persons living in the communities. As a consequence in most instances, the law remains a dead letter.

Even the high ethical principles of Confucius did not recognize women. His teaching was: "Her business is to prepare food and wine; beyond the threshold of her own apartment she should not be known for evil or for good. If her husband dies she should not marry again." Today one of the most striking elements in the great renaissance in China is the freeing and educating of women. The story of advancing civilization in mission lands is the story of woman's progress.

Against all of these evils the Christian missionary has resolutely set himself by teaching, preaching, literature, and life's example. Today he does not stand alone as he did in the early days. Gandhi himself, together with a great host of social reformers, the Society of the Servants of India, great newspapers like the *Indian Social Reformer*, the National Indian Congress, the Congress of Indian Women, and a host of other organizations are fighting for the rights of women and children. Christianity has started the wedge which is riving a rotted social structure asunder.

Now turn to the Christian village and communities where the missionary and his co-laborers have started the tides of Christian teaching and redemptive influence. Formerly the children were often naked; now they are modestly clothed. The houses are neater, with better walls and roofs, and in better repair. Even though the floor is of earth, it is cleaner and carefully kept. The life is not the old lazy one, but more industrious. Especially in Africa, there are better foods and better things to work with. Instead of being a place of strife, quarreling, and a mere human shelter, the home is one of peace and uprightness. Where wives and children were treated as slaves, they are now treated kindly and as companions. There is dignity and respect and planning for the future. Charles Darwin, the great scientist, praising the missionary work among the degraded *Terre del Fuegians*, said, "I certainly should have predicted that not all the missionaries in the world could have done what he has done here."

Dr. Ross, an outstanding authority on China and professor of sociology in the University of Wisconsin, says of an American missionary he found in the most opium-ridden and foot-bound province of China:

"After eight years of work he [the missionary] has gathered a band of two hundred Chinese Christians, most of them men from the country. Thirty are school-teachers, of whom twelve have the first degree. Many are prominent people although none are officials. He allows none of his flock to disobey the anti-opium law and recently twenty members were put out of the church for growing poppy. A little time ago he had a revival in his church and many openly confessed their sins and made reparation. He maintains an opium refuge where in the winter one hundred and sixteen smokers were treated for a month to six weeks and most were permanently cured. At his instigation a 'natural foot' society was formed among the leading Chinese and two hundred non-Christian girls and women have unbound their feet." Ten thousand missionary homes throughout the fields have stood as models, which have not escaped the observation and the practice of the natives.

Here is a letter of rare insight from a seasoned missionary in Central India, who has charge of training Christian girls for the everyday life of an Indian housewife. She tells the story so well that I am going to let her do it in her own words:

The great majority of our Christians are village people. Many live in villages in which there are no schools or very poor

ones. The only chance for the children to be educated is the Mission Boarding School. Some, of course, go through school and college and can hold positions that will enable them to live well and to own good houses. The great majority, however, do not go beyond the middle school. These we must educate in work and for work. There is now practically nothing open to women and girls of this class. Men to whom they can be married have small incomes, and they want wives who can in some way help out the family earnings. The problem that confronts us is—how can we so educate the girls who can go only through middle school, so that they can and will fit happily into the conditions in which they must live and be of some help financially to husbands who have a small income? The time has come also when the women of India should have a voice and a part in the affairs of both church and state. Women are often chosen for places on the church council, but usually they take no part, except to vote on the questions that come up. But it is even more important that village women be trained to take part intelligently in the affairs of the village.

Our plan was that the school should be a model village of small cottages in which the girls would live, and put into practice the theory they were taught. We planned a well in the center of the village, for in this hot land everyone likes to be as near the water supply as possible. Around the well will be public flower gardens in which we hope to teach the girls the ideal of working for the public good, as well as that of making their village beautiful. A circular road surrounds this, from which straight roads go out in eight directions. The girls will keep these roads in order, too, and that is something in which the people of India need a great deal of training. Along these roads will be built the cottages in which the girls will live in groups.

Around each cottage is a small space in which they can make gardens, and just west of the village is a space that luckily has been cultivated for a few years, where they can have larger gardens. Just beyond the garden and field space is the lowest part of our land, cut by two deep gullies. We want to make an embankment on the lower site in order to make a small lake.

No village is complete in India without its lake. On the south of the village there will be pasture for the sheep, goats, and cows. We hope to have a few of each, in order that the girls may learn their care, and how to make butter and cheese [*ghee* and *dahi*]. Some will learn poultry raising and we may later teach beekeeping.

We hope to have one or two cottages so arranged that the girls can cook individually at times. One of the oldest girls will be chosen as head of the house and another as her assistant. They will make out the budget for the household expense, buy the food, and be responsible for the household. Each teacher will have two or three cottages of which she will have the oversight and training in household matters. We will use the Government Middle School curriculum, in order to give the girls the benefit of the certificate, but instead of completing it in the four years allotted to it, we will extend it over six years, in order to allow time for the practical work, and other subjects that we want to teach. We plan to teach the girls various kinds of home industries, by which they can help out the family income, either by selling what they make or by making things for their own use.

They will, of course, learn all kinds of sewing, as they do in all our schools, and mending—a thing few Indians know how to do well. They will not only be taught to cut out and make all kinds of clothes well, and mend garments neatly, but they will also be taught some of the more ornamental kinds of needlework. They will be taught hygiene, physiology, sanitation, first aid, and care of the sick and of children. We hope in time to have a trained nurse, who will teach these subjects, and will also have charge of the dispensary, under the direction of the Mission Doctor, and the hospital room where she can teach the girls home nursing. The actual nursing will be done by the girls as a part of their regular school work.

They will have a simple course in civics along with their practical work. Thus they will learn many lessons in citizenship and those who have the ability can be fitted to take their

part in the village when the opportunity comes. There will be regular leadership courses, giving practice in leading meetings, making outlines of speeches, parliamentary law, and conducting and taking intelligent part in business meetings of various kinds.

The girls will deposit their money in a bank, kept by the manager, and draw it out by check, and learn the forms of banking needed to be known by the depositor. Ordinarily, Indian women and many men know nothing whatever of these things. They will also have the opportunity to learn the right uses of the post office, not only in sending letters, but in sending and receiving money orders and parcels and depositing in the post office savings bank.

There will be grain and cloth shops where each girl will buy the material for her own clothes, her food supplies and things needed for her house. Some of the older girls will help in these and so gain experience in selling. Sometimes girls will be taken to the regular village shops and bazaar for their buying, and venders will at times be allowed to come to the school, that they may gain experience in dealing with them.

We also plan to have regular teaching in elementary psychology and some of the modern methods of religious education, for training the girls to be better Sunday school teachers, and to be able to teach their own children in their homes—to be able to tell stories well, and to take part in and put on dramas.

Thus will the girls of India whom we touch be given contact with the fine art of living which will open their hearts to the more abundant life as taught by our Master.

It takes no words of mine nor imagination of yours to see the transformation that will take place in the lives of these girls, as compared with their native life in the idolatrous villages where caste, child marriage, girl motherhood, virtual slavery of widows, and the gross ignorance of women prevail.

Let me picture the ordinary run of life as a sympathetic and observant visitor sees it in these lands. Take the usual drab and dead-level village situation in India or China where no outside influence has broken the monotony of centuries. The people are hungry. All of life is taken up with the fight for food to keep starvation from the door. In spite of everything, stomachs are not filled and the people go to their sleep with drawn faces and the pangs of hunger unappeased. Every inch of land is used for vegetables if it is in China; if in India the only extra space is the forbidden pasture for the cows, which are sacred, largely barren, and which "eat up the land." There is no fruit, no orange grove, for this is looked upon as a luxury where food margins are so narrow and there is no room. If there is a dooryard at all it is of clay devoid of grass. There are unsanitary cesspools, exposed human offal, mangy dogs, flies, mosquitoes, scavenger pigs. The houses are without windows and the smoke of cooking fills them. The clothing is ragged and unclean, the floors unswept. There are no shelves of books and no newspapers, neither of which could be read if they could be had. There is no interest centered in the community, no schools, no public gatherings. Life has no promise, no hope, no variety, no inspiration. There is ever present sickness and disease and death and the fear and futility of life because there is no help. For a few years the little children have a look of eagerness and expectancy in their faces, but their backs are stooped

early with burdens, maturity comes on apace and swiftly and with tragic certainty the look and light of hope goes out.

Suddenly there comes into the midst of this underprivileged community a gleam of hope. As Dr. Ross again puts it: "Now comes a messenger of cheer and high ideals. Here he plants a Christian home with books and magazines, with culture and play. Here rises a church with song and prayer and interesting public gatherings and Sunday school for the children. With preaching and discipline and hope and summons to serve. Here a hospital and dispensary to heal, and here a school to teach and break open the universe of life and ideas."

Although it is not always recognized by the native recipient, it is the social results which have come directly from our Christian ideals in the West which are inspiring unselfish national leaders in their human betterment programs in lands like China where population is so dense, conditions so appalling, and the margins of human existence so desperately narrow. These true patriots for their race are pressing such movements as the right to a living wage, the freedom of women, the prevention of child labor, slum clearance, common school education for all, hospitalization, pure water, sanitation, the humane prison, the social settlement, and better houses and food. These reforms arise from love of fellow-men and have always sprung from Christian values whether in the United States or in China.

Now let us turn to some of the other areas of life where the Christian message has brought uplift and redemption. The higher ideals of Hinduism, as a religion, have much ethical good in them; but through ignorance and idolatry this religion for the great mass of people has degenerated into unsocial and soulless ceremony and even degraded obscenity. I shall never forget the feeling of futility and regret that came to me after climbing high on the bank of the river at Benares to visit the famous golden-roofed temple of Nepal, to find that it was girdled with the most obscene carvings which a depraved moron might conjure in his filthy brain. Here was one of the most beautiful and exalted structures among the miles of Hindu temples along the shores of the sacred Ganges, dedicated to that which is indescribably foul! The more enlightened people of India, touched with Christian ideals, are becoming ashamed of these obscene carvings and have considerably placed a sign at the bottom of the long stairway: "No foreign women allowed." The temple girls connected with the above-named edifice, and in thousands of Hindu temples in India, are dedicated to vice with the priests and worshipers. In the face of all of this, the missionary and the Christian leaders have stood like adamant in teaching, preaching, and practice until a great impression has been made upon India, and no one can tell how much this has influenced the strong, deep tides of reform which are now evident. Mahatma Gandhi, the great leader who has absorbed many Christian teachings, has launched his strength

against this practice of having temple girls who, married to some god in girlhood, become the shameless property of temple keepers and temple devotees. Legislation is being enacted, literature is being created, and scathing denunciations are arising from the Hindus themselves following in the wake of fearless Christian teaching. Several of the native states have taken vigorous action and in these the horrible obscenities of the temples have been destroyed.

While we are speaking of India let us mention caste. It has divided India into horizontal layers of exclusiveness, and has thrown up its barriers in three great realms of life—business, hospitality, and marriage. No one can partake of food prepared by those of the lower caste. No one can marry one of the lower caste. It has put its steel bonds upon society. It has held back India for ages. It has destroyed human brotherhood and made self-respect in the lower castes and outcaste groups impossible. The high caste Brahman by his cruelty helps create a great pariah group called “untouchables,” who are below caste, despised by all others and despised by themselves. This outcaste may not draw water from the village well, touch a utensil of those in upper castes, or allow his shadow to fall upon anyone in caste. Outside the village, in little, dark, miserable mud huts, the outcastes live. They even have grades among themselves and those who think themselves a little higher despise the other outcastes. One group will be village servants or “sweepers,” cleaning the paths of refuse and filth and taking away the dead

animals and eating the meat. This, of course, gives them indescribable pollution in the minds of the high caste. Other groups will be rope makers and leather workers. The outcaste suffers first in any famine or pestilence. No outcaste is allowed within a Hindu temple. His pitiful little shrine, consisting of a red painted slab, or a little pile of stones, is found under every wayside tree. These people have upon their faces the hopeless, chain-gang expression of despairing prisoners.

The orthodox Hindu, according to his religion, cannot eat any meat, but the outcaste is considered too low to need any such protection from the carnal, if the animal dies a "natural" death. Besides, he is so poverty stricken that he is driven to eating even carrion. A common name for a great group of untouchables is "carrion eaters." I have many times seen a group sitting around a dying animal in a field, waiting for the beast to expire and often a row of vultures sitting farther out in a circle awaiting their meager share. These people called untouchables live in social, moral, and intellectual degradation which is indescribable.

Every principle of Christian teaching has cried out against this great wrong to humanity. The church has been a living example of how these people can be uplifted. Whole villages from the dregs of humanity, made so by the cruel pressure of caste upon them, have become Christian. To caste Hindus they were as incapable of advance as monkeys. A whole new outlook on life has come to them, physically, intellectually,

spiritually, economically. Hundreds of thousands—yea, millions of them—have been redeemed and educated and lifted from the abyss of despair to heights of personal freedom and spiritual blessing. They have quite naturally turned to a religion which has recognized them as personalities with rights and possibilities. They have become independent artisans and farmers. They have become educated. I have seen thousands of these emancipated people gathered in their churches singing their hymns, making their offerings to the church, tilling their fields, serving as teachers, preachers, evangelists, lawyers, doctors, government employees, railroad workers and officials, and in many respectable positions.

In the late nineties there were great famines in India, and tens of thousands of little starving children were picked up along the roadside and in the fields by the missionaries and put into orphanages. These were practically all from the untouchables. They have been saved and educated and trained, and constitute a great Christian leadership today—they and their children. One of the chief speakers at the World Convention of the Disciples of Christ in Leicester, England, in 1935, is pastor of a congregation of five hundred of these Christians converted from the untouchables. He is highly educated, has his Master's degree, and brought to this world gathering the gratitude of hundreds of thousands who have been lifted from an indescribable depth of degradation to the level of Christian life and service. A few years ago I stood in a great girls' school

one morning and spoke from the chapel platform to three hundred Indian girls and young women, redeemed, refined, educated. Lovely girls being trained for Christian motherhood and Christian service—a large proportion of them were from homes where a generation back their parents belonged to the outcastes. The missionaries have discovered that untouchability has by its reaction undermined the foundations of the pariah principle and the strong leverage of Christian teaching and example has begun to wreck the structure and bring it to ruin. Now all over India, there are those leading in a campaign against it who are not Christians. Gandhi, a Hindu, but one who openly avows his loyalty to the Sermon on the Mount, is devoting the rest of his life to the breaking of untouchability. He declares, and rightly, that India can have no self-respect and freedom of its own until this great group of sixty million has been given the right to citizenship, liberty, education, and religious freedom. He has adopted an untouchable girl and he walks through village and city holding these outcastes by the hand. An amazing mass movement of the untouchables toward Christianity now confronts the church. Ten thousand of these gathered recently in Bombay and repudiated Hinduism, calling for a religion which would give them personal rights, freedom from caste domination, social, religious, and political freedom. Dr. Ambedkar, by birth an outcaste, is the remarkable leader of this great group within which the leaven of reform is working. He was sent to England

for higher training by an interested Britisher. After long study this brilliant Indian received his Doctor of Laws degree in England and went back to Bombay to practice as a barrister. The attitude of the high caste was so bitter against him whom they considered an outcaste that he was shamelessly persecuted. He could not find a hotel in which to stay, or a barber to shave him, in spite of the fact that in England he was recognized and honored everywhere. When he attempted to practice law, he was confronted by the same social boycott. Dr. Ambedkar was so aroused by these cruel indignities, that he has dedicated himself to the saving of his people from untouchability. He is one of the great men of India and was a representative of his race at the Round Table discussions in London. He has faced the caste problem with great fearlessness and unswerving honesty. He and his disciples are much in demand as speakers in mass meetings of aroused outcastes all over India. A people cruelly enslaved for centuries by the high castes, they have at last had the courage to stand against the repression of their social masters. Recently in Lucknow, Dr. Ambedkar was the leader in a representative mass meeting of untouchables where leaders of all Indian religions, Hindus, Mohammedans, Jains, Sikhs, and Christians, were invited to present their claims. The church faces in this great social upheaval one of the greatest responsibilities and opportunities in history.

Only Christianity can answer this call and the insistent demand is for more staff to teach and make ready

these hosts. Tens of thousands of these people can be baptized as rapidly as there are teachers to instruct them, so that their ignorance and superstition might not paganize the church. It is far better for them to come to Christianity by villages and groups and families where that is possible. They have always lived and moved and toiled and met their inhuman restrictions together. They recognize the leadership of a village headman. They escape persecution when they come in a group. Perhaps the finest work missions has done for all India, high caste as well as low, is the example that has been set in reaching the poor outcaste. It has provided stimulation for Gandhi and the reform movement in India.

Let us deal a moment with the lepers. This despised group, slaves to a pitiful and physically devastating disease, has not been overlooked by the Christian missionary. In lands like China and India, they roam the land and beg in the streets, and spread their contamination. Christian missions, and the special mission to the lepers, especially in lands like India, have headed the enterprise of protection and service for them and have inspired the government to aid. Under the direction of medical missionaries and others, many of these suffering people have been segregated in villages of their own with sanitary conditions, schools, Christian teachers, and churches where they can worship and have the sustaining faith of a real religion.

One of the most long-to-be-remembered experiences in my own life was spending a half day with a leper

colony in Central India, attending their church, hearing the noble Christian preacher deliver a message of faith and hope to them, hearing them sing their Christian hymns, and seeing them partake of the communion with beautiful reverence—so mutilated that in many instances the deacons who passed the emblems had to place, with their own fingers, the wafers upon the tongues of the worshipers and hold the cups to the lips as they drank. And yet so far as people so diseased can be happy, they were content. They lived in a clean village with whitewashed houses and good surroundings. The light of faith which “never shone on sea nor land” was on their marred countenances. They sang together with hope, and expressed their deep gratitude to their Western friends who had sent them Christian leaders, and bade me good-bye with the consolations of the Christian faith ringing in their words of farewell. Before the coming of the missionary these poor people lived under the nightmare that they were forsaken, that all humanity was unfriendly and that there was no heavenly Father. Now they know that someone loves them, someone cares, and they put trust in God. Nothing which Christianity has done is more beautiful than this. It has become an example to all humanitarian inclined people in India and in other lands.

In Japan the missionary enterprise has led in the attack on prostitution, to which hundreds and thousands are condemned by custom and law. Again it has pioneered in prison reform, and against intemperance. One of the monumental services to humanity has been

the influence of the missionary against slavery in Africa. David Livingstone and those who followed him were tireless in their efforts, which later bore fruit with ruling governments. One night the corpses of slaves clogged the paddle wheel of his steamer and he used the phrase which has become immortal and which is inscribed on the slab over his grave in Westminster Abbey: "All I can say in my loneliness is, may heaven's rich blessing come down on everyone—American, English, Turk—who will help to heal this open sore of the world."

No mission field has been more profoundly affected by missionary work than China, educationally, religiously, socially, economically, morally. Six thousand Protestant missionaries and their Chinese associates have constantly witnessed to Christian ideals and have introduced medicine, education and Christian literature. The great famines of China through centuries have brought paralysis and death to millions of patient, suffering people. The missionaries have had a great part in helping both to raise and to distribute vast famine funds. The Chinese have trusted them implicitly in a land where official graft has been monumental.

Some years ago, I visited a section of the Yangtze Valley, one of the richest and noted for its cotton, where the dikes had repeatedly broken during high water and devastated again and again a great rich section, ruining the crops, damaging the villages, and causing intense suffering. The money raised by taxation for building and repairing the dikes had been con-

stantly squandered and the work done was too faulty to hold back the high water. In desperation the better officials had asked an American missionary to take charge of the funds and work. He had done so. Fifty thousand dollars had been put into his hands without reservation. He made it serve two purposes: to build the dikes and to keep from starving a multitude of famine refugees from a drought region farther north. He paid them in food and shelter, and the matting huts of thousands of them lined the great system of dikes. He rebuilt and repaired with great care, economy, and meticulous honesty. The dikes held against unusually high water. The people gave him medals and erected in Chinese fashion great monuments to his work on the solid dikes he had made. I traveled with him through this section. He was feasted and praised by the gentry and officials. Crowds of the common people followed him in acclaim.

Later, because of drought, a great famine came in a wide area in China. Millions were raised in America and distributed by missionaries. I talked with a friend who took a distant section for the distribution of food as a representative of Nanking University. He told me of his strange and heartbreaking experience. It was a remote region. He superintended the taking of the grain on wheelbarrows for a long distance. It was the only means of transportation. When he had surveyed the population, aided by the officials, he discovered that he had food enough to save only two-thirds of the population before the harvest would come.

If he gave to all, the grain would be consumed and all would probably die. If he let one-third die he could save the rest. He and the Chinese officials had to decide who should die and who should live! They made the calculations and the die was cast. Two-thirds had barely enough food to keep them going till the harvest matured; the one-third succumbed. No word of criticism from the Chinese fell upon him and only words of high praise. As a foreigner and a Christian giving his service lovingly, freely, and gladly, the Chinese trusted and followed him. This compassionate service does not get into the yearbooks and statistics but it is a part of the building of the Kingdom of God on earth.

The missionaries are especially equipped to do this kind of service with their modest, uniform salaries, based on need and not graded according to ability. They can undertake great humanitarian problems unselfishly and without criticism and demonstrate a new economic order on the Christian basis. Dr. Toyohiko Kagawa when asked to superintend relief for the great city of Tokyo was offered a large salary, but he refused to take it, stating that it was not Christian to draw more income than his living while ministering to the poor and the starving.

In the wider reaches of helpfulness, the missionaries have advised governments on peace, added inventions for human good, introduced new ideas for commerce and agriculture, overcome hurtful customs, taught industry, put value upon human life, and created an appreciation of personality. When a savage has been

converted he has immediately wanted a stool, a suit of clothes, and a book. The first gave him a sense of domestic felicity, the second a consciousness of decency and virtue, and the third began his education. Someone has wisely said, "Nobody but an intellectual provincial, a moral agnostic, or a dogmatic quack can be cynical about these great results of missions." It would be intellectual dishonesty to ignore the great social uplift which the versatile and tireless work of missions has brought to the world. Any religion must be judged by the test of its practical application in the daily lives of its followers.

CHAPTER II

BETTER LIVING

ONE of the experienced missionaries in China recently said, "The world is shocked by the death of two missionaries in Central China. I do not hesitate to say that the world would be still more profoundly moved if it could realize the facts about the tragedy of daily existence for the masses of people in that section who are the victims of recurring drought, floods, famines, and epidemics of diseases, harried by constant fear of bandits, and doomed to a lifetime of drab monotony and unremitting toil." It is this condition, so general in mission lands like China and India, which challenges the missionaries to raise the level of physical living. There is little one can do with the spiritual message if people are on the verge of starvation. We have an expression, "the forgotten man," here in America, but the suffering of the individual in these lands across the seas is so much more tragic that we can hardly make comparisons.

As one goes discerningly and sympathetically through the countryside of China and India, it is a constant heartache. Patient yet undernourished people toil ceaselessly for enough to keep them from starvation. One sees Indians working the public roads, sitting on the ground and placing the pieces of broken stone

slowly by hand! Or two men will be working with a small shovel, one pulling it under the dirt or gravel with a rope and the other slowly dumping the shovel-ful into a cart. You would be tempted to smile at what seems laziness and compare their efforts with the sturdy labor of a Westerner, if you did not know that their wage was ten cents a day and they never had food enough to satisfy their hunger!

In China the salutation among the poorer classes is, "Have you eaten?" Every three years as many die of starvation in China as in the fighting forces during the World War. Little children with pinched faces and anemic bodies haunt you constantly.

The missionary has been an amazing factor in starting new movements of interest and industry to help these marginal populations. They can touch only a few spots, but this is an example for others who can spread the help farther. The following quotation from a letter of one working in China illustrates this point.

I have been working hard on the rural program. At the request of the Provincial Department of Education we visited all the agricultural middle schools in the province. The government is most anxious to do something immediately for the country people. Our plan here for practical training, for reconstructing rural life on an inexpensive basis, was just the thing they wanted, and was something they could come and see.

This program gives an opportunity for the fuller daily life, and puts a bit of strong human pride into the missionary project. Such work provides for better

health and recreation, and more and better food. It gives religious education to cheer and help the constituency. It is extending a helping hand in time of great need. People do not want charity or pity, but they welcome understanding and co-operation. The Chinese government is paying a great deal of attention to rural reconstruction just now. They realize that the country will never be strong so long as the farmers are ignorant and poverty stricken. Great numbers of missionaries are leading in setting up agricultural centers, trying to find ways to help the farmers. They are hampered by lack of funds and have to go slowly, many times earning money by their own efforts—such as by canning fruits and vegetables. But when the government sees that these foreign workers are really training the country boys to be of service in a practical way, they become deeply interested. In a great many instances the government has given thousands of dollars so that these farm centers can add teachers who understand agriculture, introduce improved pigs, sheep, chickens, vegetables, etc. The boys in the schools study half a day and work in the fields half a day and at the same time receive good religious training.

Help in agriculture is being given in many places in India by the missionaries and those who work with them. The usual farmer is one living heap of misery. His average income is seventy dollars a year, and his expense takes much of that. He is in an abyss of debt. The rates of interest are enormous. The soil is de-

pleted, and he has not been taught how to rotate crops or fertilize. Great areas of so-called jungle land, even though the population of India is very great, are uncleared and uncultivated, because the people have not the courage to undertake pioneering. Their physical strength is not sufficient for it, they are afraid of the jungle, and their hope is dead. In India the missionaries do a great work among these country people by daring to do new things and challenging the Indians to follow. They have helped the farmers in establishing loan societies, farmers' banks, and co-operatives of various kinds. They have secured large tracts of land from the government for the settlement of Christian villages where the people have been taught better farming and better home life.

An interesting piece of work which is typical of a great deal that is being done in India is carried on by Sam Higginbottom of Allahabad. He has secured a large tract of land which was formerly unfertile. The city has allowed him to carry the sewage across the river in a great pipe and he has refertilized this land and made it very productive. He has established a boys' school, where he is teaching agriculture, has a demonstration farm, together with silos and granaries. He is developing a better type of milk cows, goats, and oxen. People come for hundreds of miles to see his demonstration, and new courage is coming to many agriculturalists because of this unselfish and courageous thing which is being done.

Opposite this agricultural school is a great Christian leper asylum with five hundred lepers in it. Thus hand in hand go this practical lifting of the level of life for the farmers, and the aid to the forgotten and despised lepers. This is the gospel in plow and soil and healing. Across the river is a strong Presbyterian college where young men are taught trades and vocations, and thus go out to face life with greater courage.

The late Dr. Kenyon Butterfield, a trained agricultural expert and a noble Christian character, unhurriedly visited India and other eastern lands. He also went to the Philippine Islands and to Africa. Through the holding of institutes he encouraged rural life and stimulated the Christian workers to aid in this area of need. A struggling and undernourished farmer is more quickly drawn to an interest in the Christian message by an answer to some of his problems of human existence than by simply a preaching to him of the joys of eternity. If he has hungry children crying vainly for food he cannot hear distinctly a voice concerning immortality.

Dr. Butterfield had a very practical plan for agricultural units, which are being set up wherever he went as well as in many other sections of the mission world. His plan was to start with a group of contiguous villages, perhaps ten to fifteen in number, in which a program of reconstruction service could be made available to all the people. There is a pooling of effort by all agencies for health, education, social problems, bet-

ter farming, and other needs through some simple form of community council. This is to get the people corporately to sense their own needs and to co-operate in building a new type of rural community. The church must recognize this enterprise and through its members lead out in order to make the effort thoroughly Christian in spirit.

Dr. T. H. Sun, one of the foremost Christian leaders of China, says: "The rural movement is a great challenge to Christianity. First, it challenges Christianity with a denial of watertight compartments which would divorce its spiritual from its physical and mental aspects; second, it challenges Christianity with a set of simple but sure techniques for the uplift of human life; third, the spiritual note is very pronounced in the statements of many non-Christian rural reconstruction leaders. The rural reconstruction movement is in effect saying to us that without Christianity the improvement of agricultural life is doomed."

In India the missionaries deal with rural credit societies and other co-operatives. In China evangelists while preaching the gospel are also introducing better sheep and chickens and seeds. They are teaching about grain smuts and fruit pests. They inaugurate deep plowing, proper cultivation, scientific fertilizing, etc. They are interested in getting for the people a sheep that will produce four times as much wool, and which will sell for twice as much for mutton on the market. In these oriental countries the great majority of the

people live in rural areas, and there is a great new urge toward rural missions and rural betterment. Carey, the great pioneer to India, recognized this tremendous need and began with scientific farming, introducing the indigo industry, better soils and food, and the best brands of live stock so as to improve the standards of living. He secured a better type of fowls for India, and began more than a hundred years ago to connect better living with the gospel. He displaced the hen that would lay a dozen eggs and then go broody three times a year, with a hen that would lay two hundred and fifty eggs. Cows that were barren and would give no milk were replaced by stock that was a prolific milk producer. It is estimated that there are two hundred and sixty million domestic cattle in India, 90 per cent of which are an economic loss. And the people will not eat cattle for food nor kill them, because of their religion.

In more primitive countries the need for better things with which to live is of prime importance if Christianity is to have an enduring hold on the people. Africa provides a needy field for this sort of effort. In pagan Africa the native plants no fruit trees aside from the quickly maturing banana, because it is too long to wait for fruit and life is too uncertain. In the tropics where oranges, lemons, avocado pears, guavas, pineapples, olives, and other fruits will grow and bear in abundance, few of these are found until the missionary goes. The vegetables are limited to two or three things, such as mantioc, yams and plantain, all exceedingly starchy. There is no proper balance of food and people are sadly

undernourished. The gardens and fruits introduced by the missionaries bring health and longer life to the natives. Their technique in planting, growing and reproducing, is quickly adopted by the people. Tomatoes, lettuce, string beans and other vegetables come into their diet. Schoolboys and native evangelists carry back to the villages with them packages of vegetable seeds and young sprouts from which fruit trees are grown.

In tropical Africa the people have little meat. Fowls are small and scrawny and do not produce many eggs. Crosses with better fowls are introduced to combine the egg-laying propensities of the Western hens and the jungle toughness and heat endurance of the African hens. Scarcely any domestic animals are used for meat. Enterprising missionaries have crossed highly bred Western hogs with the tough, razorback, thin-shanked wild pigs of the forest. The result is a breed with fairly good hams and shoulders and plenty of leaf lard and one which can stand the heat and insects of the jungle. One can sense what a boon and health encouragement this is, when without it the native has to depend on a few fish caught in a distant stream and an occasional antelope or monkey snared with a trap or brought down with bow and arrow.

At the isolated mission station at Batang, on the far western border of China, the missionaries introduced new foods which have revolutionized the levels of living among those semi-nomadic people. A Plymouth Rock hen which hatched her brood in the bottom of a

sedan chair in which two missionary children were carried over the long mountain trail from West China to Batang, has scattered her progeny over Eastern Tibet. The missionaries took apples, peaches, grapes, tomatoes, turnips, Irish potatoes, better wheat, and better goats to Tibet. They brought the first irrigation ditch from the mountain down into the valley to water the fields which support the Christian orphanage and help to support the native church since the missionaries were forced to leave. Along with the New Testament, hymn books, Christian literature, a geography, primers on sanitation and health, medicines, and a printing press, the missionaries gave the natives a higher level of nourishment and living. They have opened the sluices for a fresh stream of life.

The missionary, like the preacher at home, has often been characterized as a long-faced individual, with a high hat, piously exhorting and distributing tracts. As a matter of fact, he is anything but that. While he teaches and preaches after attaining the native language, President Founce has a far better delineation when he says: "A true picture should show him not only making addresses, but digging wells like Paton of the New Hebrides, planting fruit and cereals like Moffett of Africa, building ships like John Williams, doing carpentry and blacksmithing like McKay of Uganda, creating good will in every country—in fact, engaging in printing, exploring, editing, translating, healing, and in the art of friendly diplomacy."

In 1923 there was a great famine in China, and several millions of dollars were raised in America for relief. Some of it got to China too late—the new crop had come. Six hundred and seventy-five thousand dollars was saved, and was turned over by the Chinese government and the American Committee to the Nanking Christian University, to be used for the study and investigation of famine causes, for relief and for the education of the Chinese in agriculture, forestry, and soil erosion. This great institution, which is now the center for agricultural training in China, has tackled famine at the roots by introducing better wheat, cotton, rice, and corn—improved grains that will stand drought. The theory of the school is to give the best it has to improve crops so that there will be less hunger and nakedness. The yield of wheat has been raised from ten bushels to the acre to twenty, and in some places to as high as thirty. Corn has improved from a yield of twelve bushels to fifty bushels. Poor, short-stapled cotton has been displaced by a long staple. Cornell University in New York has affiliated itself with Nanking University and the two are working co-operatively through the agency of the missionaries to lift the level of agriculture in China. Recently this school had stored sufficient high-grade seed wheat to sow 200,000 acres. The government asked for the seed and is itself reserving the land and experimentally growing the grain for its people's use. Thus missions stimulates government to improve food supply.

Recently there has been a unique demonstration of unselfish Christian leadership in a great move of reconstruction in Central China. The province of Kiangsi was occupied and devastated by the Communists until General Chiang Kai-shek with his army drove them out. They had left the province in almost utter ruin. Towns had been burned, homes destroyed, and people killed by the thousands. Farms were devastated. General Chiang Kai-shek and his wife, both earnest Christians, were convinced that only dynamic and vital Christianity could furnish the motivation and sustain the sacrificial energy and devotion that would make possible a work of rural reconstruction and rehabilitation, as well as education, both of which were so desperately needed in this desolated province. Dr. George Shepherd, many years a missionary in the province under the Congregational Board, was called upon by China's leaders to inaugurate a Christian program of rehabilitation for this province. He called for Christian volunteers, and the finest of young men and women, technically trained, from Nanking University and other institutions, offered their services, until he had more than he could use. They have gone into the province, living in matting tents and small huts on a mere pittance each month, in order to give themselves for China's rehabilitation. It is said that under the communistic rule 300,000 had perished in the province. The National Christian Council of China has taken up the direction of the work and is undergirding Dr. Shepherd and his Christian staff.

Of course it is a huge job, and the church can only develop a method and point a way to the solution. The Christians of China have underwritten this program with \$50,000, and given their best young people to carry it on. Dr. Shepherd spends most of his time in the villages, together with his young trained Chinese workers, where they share the life of the people. The group that he has gathered about him fearlessly expose corruption and exploitation, and in this they are supported by the Chinese leader, Chiang Kai-shek, and by the provincial government. The response to the spirit of service is in line with the New Life Movement which was inaugurated recently by the General and his Christian wife. Dr. Shepherd says: "Mere relief for the farmer has not been the primary consideration, but rather long-range planning capable of lifting him to a higher economic level, assuring him immunity from civil strife and granting him a reasonable system of taxation. The human element has not been overlooked, and entirely new qualities are required in every official. He must have a definite interest in the welfare of the people, as well as administrative ability."

The young people who answered the call for service did so with a clear understanding that they would have to face hardship and possible danger. In the group are engineers, specialists in village industries, rural health, co-operatives, mass education, agriculture, and the problems of women and children. Their Christian consecration has been thoroughly tested by the fact that they have turned away from high salaries and the easy

living of the coast cities and engaged themselves in unselfish devotion for the rebuilding of a remote section of China. The spiritual challenge to the young Christian students of China in this work is not dissimilar to the call of the old Student Volunteer Movement to the students of the West. These young people humbly meet in fellowship in the morning and spend twenty minutes in prayer before they go to work. More than two thousand miles of road have been built in this backward province under the direction of these leaders, and possibilities of communication that have never been dreamed of before are now a reality.

Mrs. Shepherd is a medical missionary, and she has recently written to Edsel Ford, telling him of her need for a motor dispensary on wheels, provided with some hospital facilities. Mr. Ford has not shown interest in missionary work before, but he has given her the best equipment that his organization can provide, and not only so, but is supporting it and other units in this work of reconstruction. Dr. Shepherd feels that in this fine experiment in Christian service something of the ardency of the early church is being rediscovered. This experiment is giving encouragement to a vast plan of reconstruction for all China. The full program has many ramifications, but includes general emphasis on agriculture, forestry, village industries, co-operatives, health, recreation, and work particularly adapted to the needs of the women and children in the homes. In the morning, classes in reading are held for boys and girls, in the afternoon and evening for men and women.

They are taught citizenship, health, co-operation, and care of children. Dr. Shepherd says as the work becomes more successful it will be copied by other areas, and the progress already made in the brief space of three years holds significant promise for the changes that will be wrought within the next ten years. This work is illustrative of the constant alertness on the part of missionaries and mission schools to help where there is need. Sherwood Eddy, who two years ago was in China, says of the work: "It is the most Christlike piece of service I have ever seen in any land."

In a more humble way but quite as effective, are some of the things that are being done by isolated missionaries in the villages of India. It was my privilege a few years ago to attend a Christian agricultural fair held in Central India at Pendra Road. This was under the direction of Walter Menzies, the missionary, and the fair was held adjoining the church and Christian school. For two days thousands of the people came together to see and to be seen, to enjoy the displays of produce, and to have this real evidence that the church was interested in their uplift. There was a Baby Show, with a prize for the healthiest baby. The best products of the field were brought, and long tables were stacked with baskets of grain. Cauliflower, pumpkins, cucumbers, and other vegetables, handiwork from the school, handwriting, drawing, clay modelling, handicraft, lace embroidery, silver and gold work from the clever artisans, were there for their prizes. In other sections there were the fowls, also buffaloes, oxen, cows and

calves, goats and horses. There were athletic contests for those who were so inclined. Alongside of this in a special booth was the medical missionary giving lectures on tuberculosis, demonstrations on the ill effects of nicotine and alcohol. Here was a display of sanitary silos, manure pits, sanitary latrines, new types of plows. Local officials and leading men—Mohammedans, Hindus, and Christians—were judges and decided upon the merits of the displays. The whole level of agriculture for that section has been lifted since the fair began years ago and there is a spirit of co-operation and understanding and helpfulness pervading the district which was never known until this institution was established. It is all a practical demonstration of better living.

Much place is given to the co-operative movement among the Indians at such fairs. There are addresses, and lectures, and reports. Advantage is taken of this muster of rural co-operatives to demonstrate the latest achievements in agriculture and animal husbandry, and judging by the intelligent interest shown, the time and the energy are well employed. In rural reconstruction it is necessary for someone to take the initiative in these backward countries, and the missionary can readily be the pioneer. Such an institution as an agricultural fair has its reflex on agriculture, health, housing, education, and the general well-being of the village people, and above all, the gracious Christian influence of the missionaries and their workers is demonstrated. Pendra Road is a place where poverty-stricken and discouraged people, under the stimulation of the mission-

ary and with land gotten from the government and divided on easy payments among the Christians, have come to a new standard of living.

In Japan the missionaries hold many farmers' schools and institutes. These are for evangelization, education, and economic betterment. They teach hillside farming, the growing of fruit, nuts, goats, hogs, poultry, trees. Farmer pastors build up the community with the church as the center, and seek to bring religion, culture, and economics under the rule of Christ. Toyohiko Kagawa tells of millions of the people of Japan who are in the co-operative movement. It embodies the principles of the Rochdale movement in England in 1840-1850, when weavers were starving and little children working in the factories sixteen and seventeen hours a day. Despairingly poor and with no other hope they organized, collected \$140.00 in a year and opened a little store two evenings a week. Today 52 per cent of England's retail business is done on the co-operative plan and much of its manufacturing. In Japan the co-operatives have a magazine, *The Light of the Home*, with a very large circulation. It is edited by a Christian and Kagawa says: "The salvation of the present economic situation is the co-operatives and the salvation of the co-operatives is Christianity."

This is the day of a great growth of interest in co-operative societies throughout the world. These are having a marked advance on the mission fields, and the

missionaries are leading in many places in this new way of establishing a Christian economic society. In these lands the industries are in very small units and the only way they can have protection in buying and selling, as well as develop efficiency, is to co-operate together. Formerly in Nanking, China, there was a great silk-weaving industry. Because of the introduction of rayon in American manufacturing, ten thousand silk weavers were thrown out of work. There was no hope for them. They were reduced to beggary. The missionaries started a movement for the weaving of woollens in the homes of the weavers to substitute for the silk. Nanking University made a survey and found a growing market for cheaper woolen cloth than was being imported, and with the help of the National Christian Council, began a small experiment in hand-weaving of woolen cloth and blankets in the fall of 1932. The first winter was spent in getting a man trained and setting up equipment, and showing that good cloth could be produced. Instruction was given to rural leaders in the training school of the College of Agriculture. A co-operative association has grown into something worth while. The men are schooled for the dressing of the wool, and looms have been set up. The students get up at six o'clock and are through breakfast by six-thirty. The next half hour is spent in review of lessons, then they work in the shop from seven until twelve o'clock and from one until six. In the evening they come back for an hour's school in which they learn

to read and write, to calculate mathematically, and learn the principles of the co-operative organization. Sunday morning they have an hour's lecture on various subjects, and are free for the remainder of the day. After six months they are supposed to be able to sort, wash, card, and spin raw wool, both by hand and with simple machines, dye wool or cotton yarn, set up the warp and loom, and weave and finish the woollen or cotton cloth and blanch it. Cotton weaving has also been introduced.

It was difficult to get looms, but through the kindness of Berea College in Kentucky, Churchill handlooms have been set up, built by the Chinese from drawings provided by the school. Credit will need to be established. There is already a demonstration of over six thousand rural co-operative credit societies in China. Because of this the banks will provide money for the setting up of this new co-operative, which will be able to borrow the necessary funds to purchase the supplies and market the finished goods. This new industry is organized on a fully co-operative basis, and is offering a great encouragement.

After all, what is Christian missions? How does it connect itself with this sort of thing? Those who have been working at the task believe the purpose is to win individuals to Christlike lives, to help all those in need, and to organize all life into a Christian brotherhood—or in other words, to bring in the Kingdom of God. As one of the missionaries says: "The wool project

found men in need of daily bread, and set out to find ways of helping them to help themselves in a constructive way." Those who are associated with the project are nearly all Christians, and are trying to let their service demonstrate their Christianity. Although Christians are leading, a person does not have to become a Christian to enter the co-operative society. If he wants to become a Christian it is by his own free will.

The missionaries are aiding the poor ricksha men to organize into co-operatives and protect themselves. This is one of the most inhuman of industries. A man's life is greatly jeopardized because of the strain and exposure and uncertainty. He makes himself a horse as he pulls his burden between the shafts of his two-wheeled carriage. Subject to tuberculosis, dressed in cotton pants and blouse and straw sandals, the blouse padded in winter, dashing off with his passenger at a breakneck rate of speed—straining, sweating, steaming, and then suddenly stopping, often to cool off in the cold raw wind or in the driving rain with no shelter to protect him. The drawn faces of these poor fellows, their ceaseless coughing, haunts one like a bad dream and you thank God for the motor cars which in cities like Tokyo and Shanghai have largely succeeded the ricksha, and then you wonder what means of livelihood, save the bitter experience of the beggar, these displaced ricksha men could find.

The missionaries have been so successful in organizing these men in Nanking that the Savings Bank of

China has provided a loan of \$10,000 at a low rate of interest to help them in their plans. Formerly they worked on a very narrow margin and the company which owned the ricksha gained nearly all the profit. Under the new co-operative plan they can own their own conveyances. Proper shelters are provided and a more secure wage is guaranteed.

Kagawa, the great Japanese, recently in America, has deeply stirred us with his message about the co-operatives in Japan. He has a social vision, and is out to help his poor people help themselves. He established the first labor union in Japan and the Peasants' Union Movement, besides the co-operatives and mutual aid societies, and his activity in social movements is very widespread. He has a scientific approach to all such problems. For a long time he was counselor to the Social Bureau of the City of Tokyo. The average size of a Japanese farmer's holding is two and one-half acres. He is deeply in debt. He is crowded by money lenders and in many cases is hopeless. The missionary force, the native Christian leaders, and, out in the front, Dr. Kagawa, are all helping to organize these people into fraternal societies where they can protect themselves, lend money to themselves, and, led by men of integrity, purchase for themselves with economy and business skill. Kagawa and many others believe that this is doing unto others as they would be done by, sacrificing for the common good—in short, a part of the Kingdom of God on earth.

A man's soul and body are closely tied up together and are uniquely interdependent. Sickness and hunger are barriers against hope and the gospel's high idealism until there is something of physical security. Malnutrition weakens the conception of God. It is very hard to build up inner character when outer conditions are physically tragic and hopeless.

CHAPTER III

HEALTH

I DON'T believe in foreign missions," is an exclamation easily let fly by those who are thoughtless and uninformed, or who have only an individual, community, or national conception of religion. Yet I have never talked with anyone, no matter how strong an objector, who is not immediately softened when you confront him with the humaneness and necessity of medical service to those who have none. "Oh, yes, I believe in that sort of thing," is usually the response of the man who speaks against the enterprise as a whole. And yet it is interesting to note that no one has ever heard of a physician offering himself for continuous medical service in a far-away land, among underprivileged people, who did not wish to go because of the missionary motive. Christianity and its love and service for mankind have always been the impelling urge.

A Buddhist, a Mohammedan, a Confucianist, or a Hindu has never been reported who has thrown his life into the self-forgetful abandon of a medical missionary. No one has ever heard of a humanist or anyone with the highest ideals, outside of the Christian family, who has ever done this sort of thing. True, there are great organizations, like the International Health Board of the Rockefeller Foundation, that are constantly sending out emissaries to discover disease germs and

overcome epidemics and pestilence, but even these, who do not have an intimate ministry with individual sufferers, if they are not inspired with the Christian motive but are giving themselves to science, have to have that deep impulse which is inherently Christlike, in order to stabilize their lives in a lifelong service in jungles or oriental cities, among the suffering and diseased. But no one can object to the going of a follower of the Great Physician into this kind of service. A hospital in the midst of a vast population that has none, a physician where only native witchcraft has been practiced, and attacking disease in a region where epidemic has gone rampant, is too evidently a part of the program of human service for anyone to object. A man may thoughtlessly or ignorantly say, "Their religions are good enough for them," but it would be difficult to find a man who would say, "They will get along with native medicine as well as with that of Western civilization." Although a few good herbs which have been discovered in the tropics and Asia have medicinal qualities, yet nine-tenths of the (so-called) curatives of medical practice in lands untouched by modern medical science are more than useless. Aseptic standards and surgery are unknown, and the blight of disease and contagion hangs like a pall over every people where the medical missionary has not first gone as a pioneer.

And yet, although the need is recognized, doctors do not fall over themselves to leave our own land and go to the needy of these distant climes unless they have the missionary spirit. Even though they want to serve, they

would prefer crowding together in one of our great cities or competing with each other in rural districts, to the wide-open call and terrific need of a land far away from home surroundings and the protection and uplift of our own country. A gripping reality goes with medical missions. There is an unanswerable summons to service in a call where ghastly pestilence and malignant plague bring fear and death to thousands, and where disease is looked upon as a demon possession. But it is the longing to give to humanity Christ the Savior which drives men to go. It is this passion which has taken medical missionaries to lands like China, India, and Africa. When that compulsion of Christian love and sacrificial pioneering does not fire the heart, the natural course for a doctor to pursue is to stay in America in the land of his birth where congenial surroundings and possible comforts draw one's heart. The compelling fire underneath medical missions is the mission of our religion to the world. A medical missionary from Africa writes these stirring lines:

Their food lacks variety and protein. Only one meal a day. None of them have a layer of fat on their bodies, and the first real sickness carries them off because there is no reserve strength. One weeps to see the little children stunted, pot-bellied, and anemic because of lack of protein and thus of protection from ever present malaria. Beds, more often than not, are heaps of harsh palm leaves, or four rounded and barked sides of split posts, each board six inches wide and four feet long. One must sleep near the open fire in the cool night, and two people usually share these tiny beds. If there is any pillow it is of wood. How they get any rest at all is a mystery. Children commonly, and adults often, roll into the fire and are burned. Sickness,

pain, and disease are treated empirically or by magic. Last year we performed more than one hundred operations, gave between forty and fifty thousand treatments, besides ten thousand injections for yaws. This has always been the most popular treatment because it is so simple, so sure, and so dramatic in its effects. Over one hundred thousand natives and fifty whites have no other than our medical aid.

Here in America we take medical attention for granted. We become ill and instantly call a physician, and transfer most of the worry to him. He comes when he is called, whether it is three in the morning or high noon. To the rich and the poor he enters his car, kicks the starter, and comes. He gives himself and modern medical science without stint. What a different situation out in China where native quacks thrust a needle into an aching joint and gongs are beaten to drive away demons which have supposedly caused one to be sick. In India a woman in childbirth is confined to a dark hut for days, often without food and water, and has only the attention of a dirty, unsanitary midwife. Those who have seen the recent motion picture "life" of Louis Pasteur were horrified at childbirth carelessness before he discovered the germs. Two-thirds of the world is in the same condition, or far worse today. In mid-Africa, under the compulsion of the native superstition and the idea of "uncleanness" in childbirth, the expectant mother slips away under the banana plants or a palm tree for her struggle, alone—often found by thoughtless children, and made the butt of their curiosity and laughter. In the hills of India a few years ago, the medical missionary who was spend-

ing her summer in her dispensary tent among the aboriginal tribes, took me to a village and then out to the "Death Tree" on its edge, where people who are advanced in illness are finally placed to die alone. During that same visit I spent two days at a missionary tuberculosis sanitarium, which is the only one among twenty-five million people. There, sad to say, the problem with caste is quite as great as that with tuberculosis. While the outcastes do not hesitate to come if they are instructed, the high caste, often yielding in advanced stages of the disease, must bring a high caste cook along to prepare the food, over whom the physician has no control and where superstition often rules.

On that same journey, in approaching one of the cities of India in an automobile, we found that for eight or ten miles the people were camped by the tens of thousands along the roads with their little tents and shelters, having transported their trades, their businesses and all into the countryside, to escape the plague which had distressed the city. This particular plague was carried by infected rats and the Hindu will not kill a rat, because it is against his religion. Parts of the city were quarantined and boarded up, but the medical missionaries had stayed, and the native Christians had stayed, and those who had been trained in medical service had stayed. The Mohammedans and Christians, who had no prejudice against killing rats, were catching them by the thousands in the traps and they were being burned, in a campaign inaugurated by the medical missionaries. In these underprivileged lands

60 per cent of the disease is caused by uncleanness. In sickness there is a deathly fear of both the open window and light. Sanitation is unthought of. The French government recently sent a questionnaire to one of its cities under Mohammedan domination. Two of the questions were:

"1. What is death rate per thousand in your city?

"2. Are the supplies of drinking water abundant and of good quality?"

The answer by the Mohammedan mayor of the city to the first question was: "In this city it is the will of Allah that all should die. Some die old and some die young." And to the second question: "From the remotest period no one has died in this city of thirst!"

Sanitary conditions in the great cities of the East are even now unbelievable to an American. In proud Shanghai, the most modern of China's cities, a strike on the part of the thousands who carry off the "night soil," in the morning, with their buckets borne odorously through the streets, would mean destruction and pestilence. Smallpox is still rampant in many parts of India and China, as well as are cholera and bubonic plague, save where tempered by health and sanitary teachings initiated by Christian missions or, more recently, by government regulations. The medical missionary has introduced smallpox vaccination as well as cholera and typhus inoculations into Siam, Burma, India, Ceylon, the Philippines, China, and in many parts of Africa.

In recent years a great plague broke out in one of the leading cities of India. Many thousands fled; the Christians stayed and ministered to the people. The following is a table of mortality for the different groups in that city during the plague:

Low caste Hindus—53 per 1,000

Moslems—46 per 1,000

Jains—45 per 1,000

Europeans—27 per 1,000

Caste Hindus—26 per 1,000

Parsees—24 per 1,000

Brahmans—9.5 per 1,000

Native Christians—8.75 per 1,000

In this case the record of the Brahmans was due to the fact that they are very cleanly, and furthermore that they fled from the contagion.

Blindness and diseases of the eyes are appallingly prevalent in the Orient, and in the Near East. One sees the Chinese street barber cleansing the eyes of his customer with a filthy cloth. Toilets are open cesspools throughout China, where the influence of Western medicine has not gone; and in India the people, mostly barefooted, find relief in the alleys, on the commons at the edge of the town, and in the open jungle. Screens are unknown, and flies carry their contagion everywhere.

I shall never forget several hours spent a few years ago with a medical missionary in India. She was a

high-strung, technically trained, sensitive, intelligent American woman physician. She took me for a half-day's visit through the alleys and homes of the oriental city where she served the people. She said before we started: "We will be professional today. You are a man and I am a woman, but we will go as two doctors together. You shall see what I see, and there will be no restraint." I saw all that she saw that day, except where Indian "Purdah" kept sick women behind curtains and walls. I have never even told my family all I saw on that tropical forenoon. This delicate woman gave herself and her service in abandon to those people in their filth, ignorance, and abysmal superstition and suffering, packed in their poverty like rabbits in a warren. She dressed wounds many times after having taken the maggots out. She cleansed the festering eyes of little children. With her own hands she swept out unsightly rooms and attempted a bit of sanitation. She closed the eyes of the dead. She gently pushed aside an ignorant midwife and helped to deliver a baby from an undernourished and physically helpless mother. She gave consolation and sedative to a dying man who had hold of the tail of the Sacred Cow which had been brought into the house to help him in his passing. She directed to the hospital cases where the fear and superstition of the people could be broken down. She cleansed bodies itching with simple but serious skin diseases and applied and left ointment. She tried to comfort a wailing widow as she threw herself on the body of her dead husband prepared for the hasty

cremation. And God knows what else she did in the name of Christ the Great Physician. The drab squalor of that underprivileged city, with its ignorance and helplessness against ordinary disease haunts me to this day. The pain and strain of it made me ill and on my return to the mission bungalow I was compelled to lie down because of nervous and physical exhaustion.

Eight years ago the National Christian Council made a survey of India for a ten-year period. They reported 2,375,000 deaths from plague; 3,187,000 from cholera; and 200,000 lepers in the land; 1,486,000 infants, or 33 per cent, had died the first week of their lives. Medical missionaries in South China say that 80 per cent of the infants die under two years of age. The horror of childbirth stalks in all these lands. This missionary reports: "The methods of delivery are appalling. The midwife carries on her operations amid all the squalor of homes where crowds of neighbors come to witness the birth. She uses filthy wooden instruments, and with much pressure and pulling the poor mother is mauled about until the child is delivered."

After all, what is the joy of converting people if they only sicken and die? The Master lived his message of love by healing the sick, and the missionary cannot do otherwise. The physician, the nurse, the hospital, have happily and necessarily gone hand in hand with the preaching of the message in all lands.

But the work of healing does not stop with the immediate work of the medical missionary and his staff.

It has its effects upon whole provinces and nations. I vividly recall the story told to me by one of our pioneer medical missionaries. He had begun his work in an isolated city in Central China thirty-five years ago. He was the only modern doctor for more than one hundred miles by slow-going canal boat or foot travel. The city was prejudiced, antiforeign, and as hard as nails. He was called a "foreign devil" and mud was thrown at him in the streets. The Chinese could not understand the motives back of his coming. He started a little dispensary and treated a few patients. Stories were started that he took out the eyes of babies to make his medicine. He made a few friends, especially among the officials and the better educated. The opposition was so strong that he sometimes wondered if he could stay. The days were dark with apprehension. One day his great test came. He had treated a few people and found some appreciative friends. A man was stricken with appendicitis, and only an operation would save him.

The family had spent a large sum of money on priests and quackery and the ignorant devices of Chinese doctors. They came to the missionary as a last resort. This man and part of his family were willing, but the missionary doctor hesitated. He knew if anything happened to the patient who was critically ill, it probably would mean the end of his work in the city. He hurriedly consulted with those he knew among the Chinese. He drew up a contract relieving him of responsibility if there was serious outcome and secured the

signatures of members of the family and the mayor to it. He felt he could save the man's life if there were no serious complications, but he did not wish to place his future in jeopardy. His Chinese friends and the mayor of the city advised him frankly to operate in the home of the patient so that idle and vicious stories would not fly. The relatives of the man were notified, a fairly wide space in a side street was provided for the surgery, and a curious group gathered to watch the doctor do his strange work upon the apparently dying man. It was a trying hour. The doctor had no assistant—no nurse. The many relatives gaped in wonder as the exposed patient was put to sleep with the anesthetic, the incision deftly made, the diseased appendix removed, the wound sewed up, bandaged and the man slowly awakened from his deep sleep. The crowd departed wonderingly, and some days later saw the patient convalescing and walking through their streets surrounded by an interested crowd of questioners. That operation was the beginning of a notable Christian work in that city.

A hospital was later built during a time of famine when hundreds of lives were saved by paying the small, stipulated wage which the officials allowed. It was equipped and nurses were trained. Tens of thousands of people came to the clinic. I myself counted two hundred waiting at the gate to the hospital early one morning before it opened. The Rockefeller International Health Board recognized this modest institution, as they have many others, as a strategic health and

training center, and through a period of years put \$60,000 into enlargement, equipment, and staff support. During the fighting in 1927, when missionaries had to leave and the hospital was in charge of a native Christian doctor, the occupying general demanded that it be turned over to him as barracks for his officers. City officials together with the Chinese doctor in charge sturdily protested and countered by offering to throw it open for wounded soldiers if they could care for those on both sides. The plea was granted. More than five hundred soldiers received the scientific treatment and the loving care of the hospital. A great impression was made upon an extended area by this sacrificial and humanitarian service. Nor is this all. The whole health program of that section has been lifted through the hospital. Where pestilence used to slay tens of thousands, now through men trained in the hospital and through instruction to natives in the cities and towns and villages, smallpox, cholera, typhus, and typhoid fever and other deadly diseases are largely eliminated by inoculation. Disease prevention and sanitation have come to be a regular program in the Chinese schools. This hospital has been one of the prime factors in as fine a program of preaching, health, and rural uplift as I have known on any mission field.

I bow my head in reverence to the medical missionary and the missionary nurse. Their service to the pain and disease of humanity is truly an amazing margin in the building of the Kingdom of God. Rarely, if ever, have I felt so close to the Master in his immortal work

about the Sea of Galilee, as with these devoted servants. Medicine is not an attachment to Christianity and its preaching and teaching message. It is a vital part of it. It is hands and feet and heart and tender testimony to the mind and compassion of Christ.

World travelers who make port cities and stay in good hotels and follow guides that lead them to places of interest may have a good and pleasant time, but they learn little of human suffering and need and their amelioration. It has been my privileged lot to go with the missionary as he ministers to human distress. The saddest experience I have had in such journeys, and one that has often come back to me like a disturbing nightmare, has been to see the look of fear and suffering in the faces of teeming thousands—a look born of ignorance and haunted minds, of disease and undernourished bodies—that ghastly look of futility that comes when life has no release from pain and hunger and suffering—no physician, no hospital, no nurse, no medicine—and worse than that, no courage to face the peril that stands ready to spring just around the corner. I have seen it in the villages of Central Africa and the great cities of China, and on the plains of India.

And the influence of this missionary work to human suffering reaches much farther than one can imagine. Hand in hand with the missionary doctor I have found that quiet but mighty Christian organization—the International Health Board, backed and endowed for all time by one of America's and the world's richest fam-

ilies, with its ardent scientific staff of devoted workers living and serving like the ambassadors of the church. I have seen them in Africa, the Near East, the West Indies, and Paraguay—tirelessly attacking yellow fever, cholera, hookworm, pellagra, malaria, sleeping sickness, the plague—tirelessly fighting and educating until they have aroused governments and public sentiment, and displaced ignorant despair with scientific medical prevention, then slipping quietly away to give themselves in the spirit of Christ to another suffering people. Fighting their ceaseless campaign against the deadly disease carriers that curse humanity—the flea, mosquito, louse, bedbug, house-fly, and tsetse fly. In Peiping, China, under the inspiration of the medical missionary, this foundation has built and operates one of the truly great medical schools and hospitals of the world, to train the Chinese in the higher medical science. The leadership in this school's great faculty has without exception been entrusted to medical missionaries who have been tempered in the fields of Christian service.

One of the most colorful of the medical missionaries of today is Dr. Schweitzer of Africa. He is likewise one of humanity's most vivid and capable personalities, a great scholar in philosophy and theology, and one of the world's greatest musicians. He gave it all up to study medicine and to go to the disease-infested jungles of tropical Africa. He says that those who have been delivered from pain must deliver others—that is a part

of the Christian program and technique and they belong to the Jesus League of Pain. From the heart of Africa he writes:

The fellowship of those who bear the Mark of Pain. Who are the members of this fellowship? Those who have learned by experience what physical pain and bodily anguish mean belong together the whole world over. They are united by a secret bond. One and all, they know the horrors of suffering to which man may be exposed and, one and all, they know the longing to be free from pain. He who has been delivered from pain must not think he is now free again, and at liberty to take life up just as it was before, entirely forgetful of the past. He is now a man whose eyes are open with regard to pain and anguish and he must help to overcome these two enemies (so far as human power can control them) and to bring to others the deliverance which he himself has enjoyed. The man who through a doctor's help has been pulled through a severe illness, must help in providing a helper such as he had himself, for those who otherwise could not have one. He who has been saved by an operation from death and torturing pain, must do his best for the kindly anesthetic and the helpful knife to begin their work, where death and torturing pain still rule unhindered. The mother who owes it to medical aid that her child still belongs to her, and not to the cold earth, must help so that the poor mother who has never seen a doctor may be spared what she has been spared.

The results from such sharing of blessing in the realm of pain come in an incident from the Congo where a native Christian man, whose life had been saved through an operation, gave a blood transfusion to save the life of his heathen mother-in-law. According to the pagan tradition he was never to look on her face and even clippings from her fingernails might bewitch him!

Space forbids the mention of the many doctors in the mission field, but one of the most outstanding in his influence upon a great land was Dr. W. G. Wanless of Miraj, India, with his twenty-five thousand operations—six thousand of them for cataracts. Can one imagine the relief that came to those six thousand people in a land where blindness is so prevalent? Dr. A. L. Shelton of Batang, on the border of Tibet, until his death at the hands of brigands, and Dr. William Hardy, his associate, were the only physicians for twenty days' journey back into China. They went everywhere, healing and teaching. Although one gave his life and the other was compelled to come out of the country because of the prevalence of bandits and trouble between Chinese and Tibetan soldiers, native men whom they have trained are still carrying on and others are being made ready in the union missionary medical school of West China, and are continuing the heritage of healing to this remote people who before were untouched by any such service.

The medical missionary has introduced modern medicine to more people who have never before known a system of medical practice than has any other group of doctors in the history of the world. This service sheds great light and breaks down great superstition. Medical missionaries have been the first to teach the people that disease is not caused by the entrance of evil spirits. Christian medicine is an unyielding enemy to all witchcraft, quackery, and superstition. The need is still tremendous, and in all oriental countries out-

side of Japan and the Philippines, as well as in Central Africa, there is probably no more than one trained physician to every two hundred thousand people. This healing ministry has not exhausted its influence when it has healed the sick. It pioneers in education, stimulates scientific discovery, inculcates a conscience on public health and protective sanitation, and creates a sense of human compassion.

CHAPTER IV

EDUCATION

WHEN Alexander Duff, the great pioneer Scottish missionary to India, was in America sixty years ago, he repeatedly said that "establishing a school for girls in India would be like trying to climb a one-hundred-foot wall with only one's fingers and toes to climb it with." Those early days seemed very discouraging for education among girls in India. Prejudice was deep and bitter, and woman's place was so subordinate and she was so hidden away in the Zenana, that even Christian missionaries with their hope and vision were very skeptical.

A few years ago I spent half a day at the Isabella Thoburn Union College for Women at Lucknow, India. What a change has taken place in sixty years! Here hundreds of young Indian women, having had their common school training in various parts of the country, have come for higher education in this remarkable school. I attended classes and chapel, talked with teachers and the president, and with some of the students. We have no American college with higher ideals, and rarely have I seen young women of finer intelligence, more evident culture, and lovelier appearance, than these dark-eyed Indian girls with the training which comes in a Christian atmosphere. Christian missions are entirely responsible for this ideal college

for women, which is perhaps one of the most outstanding of a large number of similar institutions which India holds. Can anyone measure the influence for good and for women's leadership and advance that such a school gives?

Sixty years ago no one had even dreamed of a school for girls among the "untouchables." Let me recall one of the richest experiences of my life. It happened a few years ago in India. I had become acquainted with a young Indian Christian student here in America. His people were of high caste, but he was poor. The missionaries had made it possible for him to cross the ocean and he had worked his way through one of our Christian colleges, and had also gone on, securing his Master's degree in an American university. He had returned to India and was teaching under the direction of the Mission in a very efficient boys' high school. He invited me to his home for the noonday meal, and I met his beautiful, soft-voiced, and gentle wife, whom he had recently married. She was every bit as fine and relatively as well educated as was he, and one of the most attractive oriental women I have ever seen. Strange to say, her family were of the "untouchables." Her father and mother had been picked up by missionaries in the late nineties when they were but children, helpless and emaciated, along the roadside. Their own parents had succumbed to the great famine in stark starvation. From this family of outcastes converted to Christianity, this daughter had been born. She had

gone through the various grades of the mission school and herself had graduated from this same Isabella Thoburn College.

When our young Indian friend of high caste family returned to his work in India he met this beautiful girl. They fell in love and were married. This simple little Christian home was ideal in its atmosphere, in its dainty little appointments, and in the beautiful, understanding fellowship of these two highly educated Christian souls—one from high caste, one from the untouchables. Since the missionary staff has been cut down, heavy responsibilities have been placed upon this young man. He and his wife were for a time in charge of a whole station at the edge of the hill country next to the aboriginal tribes. And now he is headmaster of a large union boys' high school conducted by two missions. Here they are doing as constructive and self-forgetful a piece of work as could be imagined.

Does it mean anything to say that of American missionaries alone, fifteen thousand of them are helping to direct Christian schools in which eight hundred thousand students are being taught and trained for Christian ideals and service and that British and other groups are doing similar service? The modern missionary has been an educational pioneer, just as the church at first was in Britain and in America. He has been instrumental in starting many thousands of primary schools and then working up to those of higher grades. The content of education in China had no connection with modern thought and life. It had no science, no history

worth calling such, no political economy—nothing that would bring it in touch with modern life. The missionaries laid the foundations of modern education in China. In India there was no education worthy the name when Carey went, save the mere beginnings of some training on the part of the trading companies and the British government. Carey's first thought was for India's education, and from that beginning rivulet it has gone on under the direction and inspiration of missionaries of the church until it has become a mighty stream and is recognized everywhere. It has had an unmeasured influence upon the educational ideals of the government schools. Everywhere, grants-in-aid have been given by the government to encourage the Christian schools because of their high ethical standards, and this has been a great demonstration of the constructive work of Christian missions. There are now in mission lands of the world, under Protestant leadership from the Western countries, more than two million students in Christian schools. Upon this great host the sun never sets. The missionaries have been schoolmasters to whole races and nations.

The land of Japan has rapidly developed and built an educational system of its own. Nevertheless, the missionaries pioneered there in the kindergarten and the higher education of women and the early missionaries had a large part in helping to shape the school plan of the country. St. Luke's Hospital in Tokyo established the first school for nurses in the empire. For fifty years, during the rapid change in Japan, in prac-

tically every institution where modern learning was available, Christian education had had an outstanding part. In Negro Africa the major portion of education is still under the direction of the missionary. In Latin America those schools which stand for the highest moral and ethical ideals, and which give the students some touch of home life and personal care, are the Christian schools.

In the communities reached throughout the world, the Christian teacher's home and family, with its Christian standards, is the example and inspiration of the area. There are hundreds of thousands in these schools which could not be reached by the ordinary evangelistic methods. There is no place in mission lands where the Christian ideal is upheld to greater advantage than in the school—especially is this true where the teaching staff and the majority of the students are Christians. Because of this the school practices and demonstrates the Christian way of life, and the atmosphere is one of faith and worship. It is not only an institution where lessons are learned, but where the realities of religion constitute the yeast in human society.

In India and Burma, with a population of three hundred and fifty million, less than twenty million men and less than three million women can read and write. Ninety-three per cent are illiterate. Five hundred thousand villages in India still have no schools. In fact, only one-fourth of the villages have schools, and

most of the people live in such communities. In China, only one out of every twenty men can read and write, and the women are far more illiterate.

In Africa the whole pagan section owes its great educational debt to Christian missions, backed up by such colonial governments as the British Empire—a colonizing country which has laid down the principle that religion is central in all education and that religious instruction is to be given in all schools. It is also a colonial policy that confidence is to be expressed in the education provided by missions. The situation is such that in India and most parts of Africa, Christian women have almost a monopoly on the higher education of their own sex.

Let me draw some modern illustrations from the work of Christian missions and education in lands which we call mission fields. Take the continent of South America, which more recently has become a recognized mission territory, and where the educational undertaking has been the primary approach on the part of American mission boards. McKenzie University, established by the Presbyterians at Sao Paulo, Brazil, has become one of the outstanding schools of that whole republic. It was a pioneer. When it began, higher education was hardly thought of in Brazil. Through McKenzie University's ideals and standards the educational system of the whole republic was largely built. It has developed principally into a school of science and engineering, and out from its walls go leaders in the mechanical and engineering and scientific fields to

help develop the new advance all over that country. These highly educated leaders touched with Christian idealism have had a remarkable influence upon the Republic. A leading public official of the Brazilian government has said: "You people at McKenzie do not parade your religion, but you have it and make it felt and stand for it on every suitable occasion and you are doing the best scientific training in all Brazil."

In Buenos Aires, the capital of Argentina, is Ward College, carried on by the Methodist and Disciple boards in a remarkable spirit of co-operative teamwork. Here is a school of high Christian ethics, and the applications for admission always overrun the possibility of acceptance. There are great national universities in Argentina, but this school is unique in that it has the safeguards and home culture not found elsewhere. A few years ago I spent a week in the boys' dormitory. Never have I been more inspired by the development of young life. From the living quarters and dining room where the Christian president and his wife and the faculty move and eat and counsel with the students like members of the same family, on down through the classes, and out on the athletic field, the building and undergirding of high character is everywhere evident. A remarkable piece of work in education for the poor children at Buenos Aires, a city of more than two million, has been established by Rev. W. C. Morris, an English clergyman. It has been going on for years with increased support and approval. These schools have over six thousand pupils and are

supported independently, largely by Argentine people. The schools are Christian in character and those who attend for most part could have no schooling but for these centers of education for the poor. Many of the children are provided with food and clothing. In Montevideo, Uruguay, the Methodists have a higher girls' school—Crandon Institute, which is a model for all South America.

Far up in the interior of South America, at the capital of the remote republic of Paraguay, in Asunción, there is an American school of the Disciples—the only higher school of the evangelical faith in that little republic. It gives the A.B. degree and stands high in the esteem of Paraguayans. It has ideal buildings provided by generous American contributors, six well-trained American missionaries on the faculty, and the other teachers from the best of the Paraguayans. It is an experiment in indirect evangelism. Direct evangelistic work in the city failed because of the intense opposition of the Romanists. The board which tried it withdrew after ten years and turned the work to the present missionary group that they might undertake a new type of effort. This school was begun and has been continued as solely a personal and educational method in creating Christian ideals and giving Christian training.

As yet there is no organized church established through the school, as it seems unwise and even impossible to start one through influences from the outside. But these Christian graduates have scattered

themselves over Paraguay and are forming centers of influence and light, and it is devoutly believed that out of this movement will come an indigenous society of evangelical Christians springing from the soil and rooted in the life of the country. Following the disastrous war between Bolivia and Paraguay, an international Rotary representative visited Asunción. In his report he said: "I felt rather hopeless for Paraguay until I discovered that lovely school on the side of the hill just beyond the city. As I became acquainted with it—its ideals and its teachers—I have come to feel profoundly that it is the hope of the Paraguayan people." There are similar schools conducted by missionaries in Chile, Bolivia, Peru, Ecuador, and Colombia.

Anyone who has visited Central Africa will immediately sense the great power and hope of the mission school. In a land where illiteracy was unanimous, where there was no written language until the missionary reduced it from the jungle vernacular, and where pagan customs prevailed—Christian education through the missionaries' direction has become the hope of the tribes. Thousands of Christian schools are found in the Central African villages, and there is slowly emerging a system of training for vocations and for the ministry and teaching which gives great hope for the future of Christianity and is bringing a distinctly higher type of civilization to these darkened lands. There is much teaching in agriculture, in horticulture, in manual training, and in domestic science. Many a young man trained for the ministry goes to his village with a sim-

ple kit of tools, vegetable seeds, and small fruit trees as well as his graduating diploma. In China, until thirty-five years ago, the missions had the educational field almost entirely to themselves and out of this has come modern movements for education in that land with its vast population.

A beautiful illustration of the influence of Christian schools in South America comes from Chile. Let Dr. S. G. Inman, secretary of the Committee on Co-operation in Latin America, tell the story:

President Alessendri has told how his whole life has been changed by an evangelical school. One day his little niece Lucila came in to see him while he was very busy in the presidential office. He stopped, however, as Latin Americans who love family life are likely to do in the midst of tremendous pressure, and talked with the little girl. He complimented her upon her behavior and asked where she had learned such beautiful things. Lucila replied that it was in the primary department at Santiago College, the American Mission School for Girls, where she had the most wonderful teacher she had ever seen; and continuing she said, "And, Uncle, this teacher reads out of a most wonderful book and talks in the most wonderful way about God. You must read that book." After some urging the President agreed that he would read the book if Lucila would get him a copy. She was back in no time with a New Testament. He put the book into his pocket, and thought no more of it until he had retired at night completely exhausted with one of those terrible cabinet crises which had struck the Government of Chile. As he was tossing in his bed, the picture of Lucila came to him and he said to himself that he must comply with his promise to the little girl. So he snapped on the light, thinking he would read a paragraph or two and then go to sleep, but as he read a balm of healing began to immerse his soul and he read on and on for more than an hour. "Ever since then I have read this book every day," he told me.

Here is another indirect result of Christian education coming from China. In the remote city of Nantungchow, a reading room with four hundred members at fifty cents each and eight hundred books was established by the mission. It was the third library in all that section of China. Now the government itself has established a library bureau for this particular city, and four hundred elders from villages in that section are in training schools preparing for service for village library and reading rooms around the city of Nantungchow.

Japan is a great book-reading nation. It is said that they are printing more new books than in America. Kagawa's output of Christian books on social problems and his novels and books setting forth the Christian way, have had vast influence, as over against a press of rationalism. His Christian novel, *A Grain of Wheat*, has been printed in more than one hundred different editions. The five-year evangelistic movement in China, starting with the declaration, "Oh, Lord, revive the church beginning in me!" discovered that it had to throw itself into a great literacy movement as a preliminary in carrying on the evangelistic movement. People could not read the Bible nor Christian literature, and the advancement of evangelism seemed hopeless without some educational background.

It has been said that there are fifty million low caste people in India who are accessible to Christianity if there were enough teachers and schools to teach them. They are crying out for liberty and equality, recog-

nition of personality and education. Christianity is the only religion which can meet that challenge. It is said that here in America the one per cent of students who take college courses occupy seventy per cent of the positions of influence in our land. In countries where the educational background is extremely limited, even a larger proportion of the educated take places of leadership.

It is not only in India where the Christian education of women is having such vast influence upon the land, but likewise in Japan where Christian missions have pioneered in higher education for women, and where the Union Christian College for Women in Tokyo, with its highly trained Japanese president and her strong staff, is creating Christian leadership among women in Japan. How well I recall being in Nanking, China, in 1914 and meeting with a little group of American women who were bent on establishing a Christian college for Chinese women—the first in that great country. I confess that my faith was not equal to it, and together with others I advised them to wait for a few years until they could start with more than a half-dozen women. But their faith was greater than ours, and now Ginling College has grown out of the faith and ambition of the little group, and has become one of the outstanding colleges for women in the Orient. Dr. Wu, their Chinese woman president, is one of the first of her sex in China to receive the Ph.D. degree which she attained at the University of Michigan. She was one of the chief speakers with E. Stanley Jones in his great

missionary meetings in our country three years ago. She is a woman of fine intellect and great power, devoting her life to the training of Christian women at the heart of China.

The beautiful campus and modern Chinese buildings for this remarkable institution for Chinese women were made possible by the Christian women of America, in their nation-wide movement in 1921 and 1923, when they provided several million dollars for women's colleges in the Orient. I have just been reading a very interesting report of the last Ginling commencement. One of the features at commencement time was the giving of a dramatic representation of the difficulty in building the school. They first portrayed two of the American women who were founders of the school, staking out the ground for the buildings on the land covered with ancient Chinese graves. Spirits came up from the graves and unsuccessfully tried to pull up the stakes. These then disappeared, and young women representing beautiful buildings stood up and told their story, symbolic of the advance of Chinese Christian women. Three hundred women have already gone out from the campus, and Ginling has become the center for the highest of training for the women teachers of China.

Out of the hundreds of schools of this kind distributed over the world let me draw a picture from a group of them in China. Scattered over this country are seven outstanding union Christian universities carried on by the efforts of united Christian boards, and six

union colleges conducted in the same manner. Eleven of these institutions have been drawn together in a federation, with a Board of Trustees in America and a Board of Managers in China. They are dividing their chief responsibilities so that each institution can make an impress in a certain area of learning. There are now 4,600 students in these institutions, which are guided by a common board. Nowhere in the world has an undertaking of such wide plan in integration been undertaken.

Following are some of the specialties in which these schools individually excel: Chee Loo University—medical education; Fukien University—teacher training and agricultural research; Ginling College—the training of teachers and pre-medical work for women; Hangchow College—teacher training; Hua Chung College—the ministry, teaching, business, and library administration; Lingnan University—education and agricultural leadership; the University of Nanking—the center for professional work in agriculture and forestry, also a school for nursing; Soo Chow University—biology, chemistry, physics, and education; West China University—religion, education, and medicine; Yen Ching University—graduate school of arts, letters, and medicine.

These eleven schools have fully accredited professional standing, both in China and among Western educators. Each one of them has a Chinese president, and the Chinese Christian men on the staff outnumber the

Americans five to one. Increasingly Chinese friends carry the burden of supporting this enterprise. The following indicates the influence of graduates from these schools. Twenty-five graduates of one of the universities are now in significant places in journalism in China. From another great school almost half of the alumni are engaged in teaching. From still another almost all the graduates of the Peiping Union Medical College take their pre-medical work. Ninety graduates of one school are employed in the tanneries of China as managers or executives. Another school is providing the biological supply service for scientific education in China.

Dr. Lin, president of Fukien Christian University in this group of schools, has recently been in America. While here he made the following statement: "A correlated program for the eleven colleges and universities has been worked out by a group of representative Chinese Christian educators. Eleven colleges have adopted this as the common educational policy. The plan not only tries to eliminate duplication of work and waste effort by an agreement on a general division of labor and co-ordination of service, but it also aims at the raising of educational standards and the meeting of some of the most urgent needs of the Chinese people in a comprehensive and systematic way. There is a clear emphasis on scientific, vocational, and technical training, a serious restudy of China's culture, an earnest attempt in rural reconstruction service, and a new zeal and approach in character education."

Nanking University reports that with a total in all departments of 1,714 students, hundreds were turned away and could not be entered because of lack of room and facilities. An indication of what is happening in Christian leadership in agriculture can be taken from this school at the capital. The university which has become the center for the government in the training of agriculturists, strides ahead in its various investigations and experiments and the demonstrations of their results to farmers. The government, as noted in another place, is now beginning to spread on a large scale some of the seed and the methods that the university has developed in these pioneer years of scientific work. Among hungry people it means much to add half to the yield from the same land and labor, especially when the technical knowledge is given with friendly aid for better rural organization, approved credit, etc. These increasing services are not only of value in themselves, they also make real the educational aim of high-grade training for useful work and inculcate the Christian spirit. They greatly raise the level of teaching and of school experiences. Almost all the enlarged activities of this department have been made possible by gifts and grants from China. The government itself makes a large appropriation each year.

But this influence of Christian education on the mission field does not stop with the work of the mission boards. While recently in India, I visited one of our own pioneer stations where for nearly twenty years a boys' high school has been carried on. It was among

fourteen million people, and the only high school in the whole section. When the government heard that we were establishing a school, they came with a proposition to give half toward the building and half for the upkeep of the school. This was accepted, and during eighteen years the government and the mission worked along together with perfect understanding, the school being conducted entirely as the mission desired. We were deeply distressed because it seemed necessary to give up this fine boys' high school which had been carried on for so many years. Offerings had fallen off; staffs had to be reduced; stations had to be abandoned so far as the missionaries were concerned.

When the municipality heard what was about to be done, they came to the committee and expressed their profound appreciation for what the school had done in lifting educational ideals and sending out trained leaders of high moral and ethical standards. They would not listen to the school being abandoned. They offered to pay to the mission all that had been put into the property, taking over the Indian Christian faculty and carrying on the school themselves with the support of the government. This, of course, was granted, and although the mission has had to withdraw its missionaries and its support, the boys' high school goes right on with its Christian ideals and its training of great numbers of young leaders for that needy section of India. The girls' school at the same place has also been taken over by the city with its Christian teachers. When

the mission established this school, there was strong opposition and it was a common saying, "They will educate our cows next!"

This is only one illustration of hundreds which indicate that seeds planted by the Christian mission grow into widespread fruitage and that much of the building of the Kingdom of God goes on in these fields through missionary example and incentive—a thing that never gets into the statistical reports of missionary societies.

CHAPTER V

GOOD WILL

THE foreign missionary enterprise, with its more than twenty-five thousand Protestant missionaries scattered throughout the Orient, Near East, and African countries, is the great organized, continuing movement for peace and good will in these distant lands. This is the group which is seriously propagating the philosophy of human brotherhood. It has often been intimated that as the world grew smaller and the nations came more and more into contact with each other there would be better understanding between them. We have discovered that this is not the case. On the contrary, it seems that as the race contacts become more intimate we jostle each other the more, and friction points increase in number and irritation. If the sharp edge of these contacts is not smoothed off by the Christian spirit, misunderstanding and ill will, often leading to war itself, will be a constant menace.

Someone has said that the world is a jungle and the nations of the world are prowling through it, snarling at each other. Only a world with disinterested kindness in it can save civilization. Our main dependence is upon Christianity and the spirit which it inculcates. If our contacts with our neighbors are to be through profit seeking, warships, sensational journalism, thoughtless

and selfish tourists, overbearing spendthrifts, and suspicious diplomacy—we are lost. The cause of world peace owes more to the representatives of Christ than to any other ambassadors. Although Christianity has been sadly discredited in the East because of the horrible results of the World War, between so-called Christian nations and in which the church seemed helpless, yet the truth in Christ's teachings stands unimpaired as ever as the only way to human brotherhood and therefore the only sure avenue of peace. The very fact that the church has been so bitterly arraigned and indicted shows that she is judged by the standards of Jesus and that he stands high above brutal and inhuman conflict, offering the one remedy for the obscene contagion and ghastly results of war. The missionary enterprise is the only great movement for interracial understanding and true internationalism. It alone is a world movement embodying the full Good Samaritan philosophy of life. The missionary without qualification takes his message and his loving service to all races and all conditions. To the proud and the humble, to the clever and the stupid, to the physically attractive and to the rotting leper, to the black, the brown, and the yellow, the missionary goes in the name of Christ with his self-forgetful service.

The narrow and selfish religion of nationalism must be displaced by the religion of Christ and the law of the golden rule. The other religions of the world, embodying much good, do not fit the situation. They are too negative and too detached. Insulated philos-

ophy or sentimentalism is no rebuke to war. To possess positively and ethically the spirit of real Christianity is our only recourse. Everything else has been tried and has miserably failed. In this connection what an asset to good will and understanding it is, to have groups of men and women all over the world whose spiritual discipline and habit of mind lead them constantly to think of those in other lands and of other races in terms of friendship instead of possible enmity, and to pick out their best and most noble qualities instead of their worst and most despicable. It is in this relationship that the missionary makes a great contribution toward the realization of the brotherhood of man.

I recall with deep emotion the little meeting near Geneva in Switzerland in the early summer of 1919 just following the war, when the wounds were still deep, and the crash of the shells and the smell of the battlefields had hardly cleared. The first international meeting that was called following the World War was the one in neutral Switzerland looking toward the organization of the International Missionary Council. Only a small group believed that it could be done. Ten of us sailed together from the United States and Canada to meet with our brethren from England, the Scandinavian countries, Germany, France, and Switzerland.

We were greatly disturbed because we had learned that the governments of Germany and France had forbidden their delegates to go. There were prayer meetings on the ship that the will of God might be done in

this gathering of those who were interested in the world-wide interests of religion. My cabin mate was a recognized Christian leader from Canada. He was a bit doubtful about going, and no wonder! Nephews of his had been gassed at Vimy Ridge. Most of the young men in his choir in Toronto had been either wounded or gassed or killed in the war. He said to me, "It is going to be hard to shake hands with a German." And we were not sure that the Germans would be there. We stopped a little time in England and saw the stoical suffering of those people. We went on to France and saw something of the battlefields, and the breast of that sad country so deeply gashed by the shells and destruction of war. The women on the streets of Paris—almost every one of them—were still wearing mourning. The young men whom we saw were sadly wounded and wrecked. The war graveyards dotted the hillsides. We visited the ghastly ruins of the Rheims Cathedral, and passed through towns which the guide could not identify—there was so little left from the destruction of the shells. We went on to Switzerland with aching hearts, but our Lord had preceded us. A great Christian layman of that land had offered his chateau for the meeting of the conference. One of his daughters had gone to India as the wife of a medical missionary. She had died of the flu and the husband had returned broken-hearted. The father and mother, the two remaining daughters, and this son-in-law had been holding prayer meetings for months, interceding that the German delegates, the French, the

Belgian, the British, and the American might come to this home and there heal the open wounds and start a movement for world fellowship again.

We were greatly gratified to find that the three German delegates were there, together with the two from France and the one from Belgium. There were, altogether, sixty-seven in attendance. Even in that hospitable home the meeting was a little strained the first day. We had almost learned to hate the Germans, and they felt the same about us, but the mission on which we had come softened all hearts. We learned that Dr. Julius Richter of Berlin had lost five sons and grandsons in the war. He was a broken, prematurely aged Christian man. The two weeks we spent together were heart-searching, tremendous days and nights. It seemed to us the future of Christianity was in the balance, and that war had rent asunder all human relationships. We were there to pray and plan and understand each other, that we might have some little part in healing this new and hideous open sore of the world.

A peculiar incident occurred. The noble Swiss family who entertained us could provide servants only to cook the meals and serve the tables. We attended to our own rooms. It was in the midst of July weather and the days were hot. A bath steward from the delegates was appointed for each floor to look after the common needs. It happened that the three German delegates and my friend who had spoken so uncertainly about them were on the same floor and the Canadian was

chosen as bath steward. The first afternoon I saw him guiding one of the German delegates to the bathroom, carrying a stack of towels and a pile of soap on his arm and jocularly saying over his shoulder, "I'll make the water good and hot for you, my German brother!" It was beautiful; the spirit of Christ was there. It was something like the Master in the upper room, girded with the towel and washing the feet of his disciples—washing the stain of selfishness and distrust from their hearts with his kindly ministrations. I was not surprised a few mornings later to find a Britisher, and a German, and the Belgian, in morning prayer together under a great tree on the estate.

Bishop Root of China, a noble internationalist, was chairman of the meeting. John R. Mott, who was present, had greatly offended and embittered the Germans by going under our government's direction as a representative to Russia during the war. At the first the German delegates were deeply hurt by what had happened at the height of war feeling, but at the close of the conference, after the days of discussion and prayer and understanding and planning together, Dr. Richter arose and himself nominated John R. Mott for the new president of the International Missionary Council—an office which he has held to this day. Christianity, after all, is the only sure healing for the wounds of war hatred.

Many of us have yet to learn that the greatest treason to the Kingdom of God is war, and that it must

have nothing but repudiation from the Christian forces. We often get discouraged and we wonder if we have made any progress. We have done at least one thing. We have torn from the face of war the mask of its respectability. Its false heroics no longer appeal to the majority of us.

We are coming to sense the abysmal horror of armed strife, but it will take a deeper power than we have discovered in the relationship between nations to do away with it—even more than the revolt of reason against its beastly social suicide. We have perhaps made more advance against war in the last fifteen years than in the former fifteen hundred years, but only the spirit of the Prince of Peace will bring us to our goal.

The missionary enterprise has always stood for good will, understanding, and peaceful relations. Through all the centuries the missionary has been a pioneer, not only in exploration and in the remolding of new nations, but also in bringing them in kindly touch with more advanced lands. The missionaries have not gone out as diplomats, but their altruistic efforts have often done far more to create understanding and good will than that of the diplomats who are paid to create them. The latter have always been more or less politically and commercially handicapped, while the missionary was free to give full sway to Christian principles in his dealing with people. His mission has been one of "peace on earth" and he has found rare ways to lead to an intercourse on the level of friendship, and to give kindly counsel in times of stress and strain.

His disinterestedness has been shown when in periods of great travail and famine he has been the direct representative between his own land, which gave money to relieve distress, and those who received its distribution. What person could have been more vitally helpful than Dr. Guido F. Verbeck, with his kindly approach and rare understanding in the early days of Japan's reaching out for fellowship with the nations of the world? Great men like John R. Mott in his journeys around the world, Dr. Charles Cuthbert Hall, Dr. Charles Gilkey, Dr. Charles E. Jefferson, Bishop Francis J. McConnell, and others who have lectured on Christianity in China and Japan and India have greatly helped.

The missionaries have constantly broken down race prejudice, between diverse and widely separated peoples, by acting as kindly mediators and interpreters. On the other hand, they have not been backward to stand for righteousness and justice in the dealing of Western nations with those of the Orient or of Africa. When international law has been infringed upon, the missionaries have been quick and active to rebuke such injustice, and have always advocated national chivalry and the sacred dignity of just relationship between one country and another. The principles of the Sermon on the Mount have been firmly set forth, even in the midst of the most predatory and selfish approaches of Western countries in their economic and unsocial exploitation of weaker races. Even though he has sometimes been a

disturbing factor and often so accused, it has not often been his fault, for he has put his conscience and Christian freedom above the license of a selfish government in its relationship to a helpless people. This is always disturbing to the acquisitive party.

As a proponent of ethical and moral standards the missionary has often been attacked and accused of political meddling because he was trying to stand as a brother to all races. As a matter of fact, if it had not been for the missionary, it would often have been very unsafe for other foreigners to reside in lands where there was suspicion and misunderstanding of their nations. In this connection, the higher side of our civilization with its loftiest ideals has been revealed by the missionary, a side which never would have found its way into the minds of the Asiatic and African through the trader, the traveler, the soldier, or often even the administrator. Because of the pioneering of Christian schools, the Western teacher has contacted hundreds of thousands and found bonds of friendship which have been priceless in better understanding. The Western mission schools alone in foreign fields have more than two million pupils in them. These are all being educated for friendly co-operation and understanding between nations. No peace force in the world compares to this.

Ten years ago when the Nanking incident resulted in missionaries coming for a time out of Central China, the ignorant and irrepressible critics of missions began

to administer a lot of patronizing scolding with many untrue statements about the connection of the missionaries with the trouble. They had no part in it save that they happened to be there when the Red soldiers from Southern China came, with hatred in their hearts toward all foreigners, bent on driving them out of China. Chinese citizens of Nanking—Christian and non-Christian alike—safeguarded the missionaries at the risk of their own lives. It was not strange that Dr. Williams, vice-president of Nanking University, was killed, but strange that the whole colony was not wiped out as indeed it probably would have been if it had not been for the protection afforded by the local Chinese themselves.

The missionaries were the first of the foreigners to be invited back by the Chinese and in spite of China's upheaval, counter-revolution, and the foreign prejudice which made her for the time antagonistic, the missionaries now occupy an enviable position in the confidence of the people. As a matter of fact, it is strange that the missionary, who is a foreigner in a distant land, has not been subject more often than he has to mob massacre, which occurs also, be it remembered, in our own more cultured land. The missionary, being a foreigner, is always one of a few, while in a multitude a native person is one of a great number. There is always great temptation to kill a few foreigners when some wrong has been done, or when the incentive is ignorance and misunderstanding. How strange it is that in time of trouble the barricade of friendship and devotion can

nearly always be relied upon to protect the missionary. His teaching of good will and his attitude of peace through the years have not been wasted.

The Nanking incident gave occasion for a very high expression of idealism and peace on the part of representatives at the Jerusalem Conference in 1928. There were delegates there from fifty different nations. They were evenly divided between those from the lands which had sent forth missionaries, and those from the lands where the younger church had risen through this effort. The Nanking occasion with the rescue of the missionaries on an American gunboat and by the protection of shot and shell, had raised a very serious issue. The antagonists of Christianity in China readily had taken this incident as strengthening their attack. They stated it proved their point that the missionary was an agent of Western aggression and imperialism. The missionaries were heartbroken, for they did not want protection of American gunboats and they were grieved at the misrepresentation involved.

One can never forget those two hours in the Jerusalem Conference on Saturday night just before the dawning of Easter Sunday. The discussion was thorough and frank and Christian. All races participated in it, and just two minutes before midnight, and the coming of Easter morning and the close of the conference, the decision was reached. It was unanimous and it was evident that the spirit of God was in it. The resolution passed stated that from the fact that the mis-

sionary, to do his work, must identify himself in a real way with the people where he serves, and that because he relies on the good will of this people for his protection, and since he does not depend upon or desire the protection of a foreign military force, and since such protection leads to serious misunderstanding as to the motives of his mission and gravely hinders the acceptance of his message; therefore, the missionary only desires such methods of protection as will promote good will, and urges upon missionary societies that they should make no claims upon their government for armed defense. Nothing has done more to break down the anti-Christian movement in China and to place the missionaries above political criticism than this courageous and unselfish stand. In this connection it is interesting to know that in the recent Italian attack upon Ethiopia, and the ruthless bombing of Red Cross and medical missionary units, the nurses and missionaries stood by their posts at their own risk, although repeatedly attacked from the air, with no expectation of military protection. They were the agents of peace and helpfulness in the midst of war's volcano of destruction.

Stanley High says very significantly:

World missions is our most significant, international asset. It provides about our only way to unselfishly get acquainted with the other races. If our contacts with Japan, for instance, were all on the part of missionaries, and appreciation and good will, instead of the parade of battleships and the profit cry of economists, we would have courtesy instead of shrapnel, and

kindness and self-giving instead of selfish interests. It is a good thing, if you believe that friendliness in our kind of a world is good sense, that the whole history of America's contact with the East was not written by governments or commerce. It is a good thing if we count it valuable to get along with two-thirds of the human race that we provide proof that there is more to our Western civilization than big guns and big profits. The missionary enterprise represents the one uniformly unselfish contact between the white and the non-white races. If you doubt it, just put all the missionary churches, hospitals, and schools in one column, and all the other white contributions in another and draw your own conclusions.

Following our untimely race discriminatory legislation against Japan in 1907, when certain newspapers in America were frantically predicting an attack upon the United States, one hundred and twenty-seven missionaries of twenty boards in Japan sent the following resolution to America:

As Americans residing in Japan we feel bound to do all within our power to remove misunderstanding and suspicion which are intended to interrupt the longstanding friendship between this country and our own. Hence, we wish to bear testimony to the sobriety, sense of international justice and freedom of oppressive designs exhibited by the great majority of the Japanese people, and their faith in the traditional equity and justice of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we have experienced, both at the hands of government and people, and our belief that the alleged belligerent attitude of Japan does not represent the real sentiment of the nation.

The *Japanese Mail*, one of the strong Japanese papers, has said:

No single person has done as much as the missionary to bring foreigners and Japanese into close intercourse. He is the inter-

preter of one race to another, and world good will owes more to him than to any other agency.

We may have laws and tribunals and peace treaties, but until we have brotherhood and unity as set forth in the root ideas of Christ, real peace will not come. We must achieve this or perish. Without common interests, understandings, appreciations, like those between the United States and Canada, nothing will avail. International peace must be preceded by international friendship, and in this the missionary cause has a great part.

Dr. Kagawa says that only 5 per cent of the Japanese people are militaristic at heart; the other 95 per cent are common folk as we are, and they want peace. He feels that the greatest incentive for war is economic competition, exploitation, and the profit motive. He also is convinced that the co-operative principle is at the other extreme and that it has at the base of it the Christian principle of good will and mutual help. Recently Mrs. Theodore Richards of Honolulu, becoming greatly interested in the Japanese and their impact upon American life in the Hawaiian Islands, has given \$350,000 for a peace foundation at Doshisha University, Kyoto, Japan, which is the oldest Christian school of higher learning in that country. This is dedicated to amity and understanding between the two races.

A few years ago the Shanghai incident occurred, in which the Japanese navy sent its bombing planes on slight pretext across the great city of Shanghai, wreck-

ing hundreds of homes and killing thousands of innocent people. Right after that incident, Dr. Ebisawa, general secretary of the National Christian Council of Japan, together with seven other Christian Japanese and Americans, went immediately to Shanghai to visit the leaders of the Chinese churches there. They went to express their regrets and deep sympathy. They were warmly received, and were greatly moved by the attitude of the Chinese. They were profoundly convinced that Christians can keep up the ties of friendship between nations, no matter what difficulties lie in the way—because they believe in the Prince of Peace. Later, Dr. Kagawa on his way to the Philippine Islands asked for the privilege of meeting with the Chinese Christians in Shanghai. The building of their large central church in Shanghai had been partly destroyed by the Japanese bombs. The pastor and his wife and a young nephew had been arrested as spies by Japanese officers, following the day of the bombardment, and had strangely disappeared. The hearts of the Chinese Christians were broken. Their great congregation had been scattered, and their pastor was gone.

It was about a year before Kagawa had the opportunity of making his visit. Their church had been repaired, a new pastor had been called, and a great congregation met him on a rainy Sunday morning in Shanghai. The people filled the church until there was standing room only. Kagawa spoke from the pulpit through an interpreter. He had come from the

land that was taking military action against China. He had come to the church which had been destroyed by Japanese bombs and its pastor killed. Nevertheless the spirit of Christ dominated the meeting. He spent some minutes in courageously speaking of the wrong attitude of his own country, and said that a million prayers from him would not atone for the action of the militarists of Japan toward the Chinese. Then he announced as his text, "My peace I give unto you," and spoke for nearly an hour through an interpreter, on Christ, the Prince of Peace. A missionary in reporting the meeting said that the usually stolid Chinese were deeply moved, and nearly every face was wet with tears. At the close they gathered a sum of money and gave to Kagawa to take back for his work in Japan, to demonstrate the good will of the Chinese Christians, and their love for their Japanese brethren. No one can measure the influence of such a spirit, and such resolute Christian brotherhood. Kagawa knows, as do all thoughtful observers, that Japan's conquest and exploitation in China and the rapidly growing Chinese fear and resentment, may at any time cause open warfare. His remedy, constantly proclaimed, is the Golden Rule and the Christian spirit.

Recently an interesting sequel has resulted. One of the missionaries in the University of Nanking is professor of Chinese political history in this Christian institution, and has been a close adviser with Chinese political leaders. While home on furlough for two

years he took studies in Russian and in Japanese at Harvard University, and has so perfected his languages that he now speaks and reads in Japanese, Russian, Chinese, and English. In this important missionary school in the capital of China, he stands as an interpreter between the Chinese and the countries from which militarism and Communism are moving into that land. He is trusted and beloved. He has recently gone on a mission of friendship from China to Japan to meet political and other leaders there. He is trying to bring an understanding and good will between the two countries. He loves the Chinese nation, and is giving his life to their service, but at the same time carries the spirit of Christ into the land of Japan, considered their enemy, and there counsels for peace and amity with the leaders. Surely the principles of the gospel are the only basis for real agreement between races and nations, and "love thy neighbor as thyself" is the foundation for good will and unbiased discernment.

The recent display of our own navy in the mid-Pacific put a great strain on the hearts of American missionaries in Japan, who have constantly stood for the friendliest of relationships between the two countries. They could see nothing but folly in such a parade before Japan's front door. What a contrast to their spirit and longing is the hard-boiled attitude of the militarists whose creed is, "War is inevitable because man is a fighting animal and you can't change human nature." The lone hope we have against such a philosophy is

the religion and teaching of Christ. The church is the sole agency which can, if it will, and which must, if it is true to its Master, place its opposition to war on a plane where there is hope of success.

One of the finest tributes to the missionary enterprise as a harbinger of good will is what has happened in connection with the distribution of German Jewish refugees to the countries of Latin America. Among the fifteen thousand of these unfortunate victims of German race insanity which it is hoped South America and the other republics of Latin America will provide a haven for, are about a hundred German scholars of high training who have been displaced by German universities and schools. There are twelve hundred professors exiled from Germany. One hundred and fifty of these are in the United States and six hundred in other lands. High Commissioner James G. McDonald of the League of Nations, early in 1936, sought someone to go with him to these Latin countries of our hemisphere on this delicate mission. He felt, in the first place, the contact could be made only through someone who knew Latin America and its people thoroughly. In the second place, the man must have access to the presidents of these republics and the presidents of the universities. In the third place, it must be someone with no political or trade bias and one whose relationship had been entirely altruistic and friendly. There was one man who answered all these qualifications and that was the secretary of the North American

Committee on Christian Co-operation in Latin America, Dr. Samuel Guy Inman of New York. This man for twenty years has led the evangelical boards of the United States in their co-operative missionary work in all these republics. He has visited these countries on the average of every other year and has intimate acquaintance with both the presidents of the countries and the leaders in educational life.

Dr. Inman was loaned by the mission boards to the League of Nations and flew with Mr. McDonald from country to country. No suspicion could possibly be attached to his visit on this humanitarian mission. These men traveled eighteen thousand miles, visited sixteen different countries, and in each country interviews were held with the president of the republic, the ministers of foreign relations, of education, of public works and agriculture, and the rector of the university. The mission was a decided success. There is a feeling that these highly trained scientists whom Germany has so cruelly driven from her schools and her land, might well become the basis for a new education in Latin America. Latin America has many brilliant intellectuals, but she lacks the scientists which Germany's refugees can supply. In December, 1936, Dr. Inman again was called into service because of his rare missionary contacts in Latin America. On this occasion he accompanied Secretary of State Cordell Hull to the good-will conference in Buenos Aires, as special adviser, his expenses paid by the government. What high

praise these incidents afford to the helpfulness and good will of American missionary work in Latin America.

What a different world we would have today if the missionary cause and other movements of good will had received even half the backing which has been accorded the sinister and pagan movements toward armament and war!

CHAPTER VI

MIRACLES IN THE VERNACULAR

ONE of the most amazing romances in all history is the translation and distribution of the Bible and Christian hymns into nine hundred and seventy-two different languages and dialects throughout the missionary world, according to the statement of the American Bible Society. The missionaries have made a greater contribution in this particular area than all the other translators five times over. Suppose by some mysterious process we could collect together, in one place, samples from each one of the more than nine hundred languages and dialects—the grammars, the hymn books, the Bibles, the dictionaries, the Sunday school supplies, the works on general literature, on science, on sanitation, on agriculture, the school textbooks, the geographies, and other pieces of literature made possible by translations through the last centuries by the missionaries and their associates. This would make the most remarkable collection of languages and dialects, spoken by five-sixths of the peoples of the world, that one could ever dream of bringing together. Put over against it the contribution of this kind made by those outside of the missionary world, and it would form in comparison but a tiny exhibit. The philological debt of the races of the world to the missionary, for

scholarly, accurate, and highly scientific, as well as tireless, contributions to language, is beyond compute. In Africa alone the missionaries have reduced more than two hundred spoken vernaculars to a written language, with translations and writing and literature, besides the Bible, given to the people. Many of these tribal languages have been saved from absolute extinction by the missionary. In the whole of the Pacific islands the reduced languages have been, for the most part, the work of the Christian missionary.

As a matter of fact, there is nobody in the world who could have done this but the missionary. In the first place, he must know and use the language in his work; in the second place, he lives long enough among the people to have accurate knowledge of the native vernacular; and in the third place, he has interest enough to undertake this task for the good of the natives. Merchants, governmental representatives, and travelers, do not stay a lifetime and are content to pick up a little corrupted speech with which they can get along—sometimes called “pidgin English.” The motive of the missionary has been strong enough to compel him to work laboriously and patiently for years to make the linguistic discoveries and then reduce to printed form a language which reaches the hearts and sympathies of the people themselves. The first to introduce printing and the printing press among primitive peoples has always been the missionary. Even in lands like China and India it has been the missionary who has pioneered in

translating not only the Bible but other high types of literature into the language of the people.

I never shall forget the emotions that stirred me as I stood in old Serampore College in India, the school which Carey founded a hundred and twenty-five years ago, and looked down upon the original copies of translations of the Bible and other pieces of Christian literature which that phenomenal cobbler-scholar gave to India and the world. Translations of the New Testament in twenty-eight different languages and dialects, turned out by him and his associates! From his little press set up in Serampore came the first newspaper ever printed in an oriental tongue. This amazing pioneer also discovered new methods of making paper, and actually set up the first steam engine ever used in India. He and his little band established more than one hundred schools, and of course had to provide literature and books for these pioneer institutions. His was the first college in all India and he organized an agricultural and horticultural society for India long before one was dreamed of in England. Literature in the vernacular was also provided for these. Like a blazing firebrand he attacked the pernicious custom of *sut-tee*, or the burning of the widow upon the funeral pyre of her husband. He covered India with literature in the native tongue on this abomination. Care for the lepers was also a subject about which he wrote and printed many leaflets.

What a story of adventure is the work of the British and Foreign Bible Society, and the American Bible So-

ciety! These two great organizations have been the translators, printers, and distributors in the majority of these tongues of mission lands. Out on the fields, where these translations have meant so much to the people, is the place where one constantly hears of the marvelous achievements in this monumental work. What intelligence, scholarship, patience, and tireless endeavor this has all meant! It is no inconsiderable task to make translations and print Bibles in the old staid languages of the world, where philological problems are pretty well worked out, and words, expressions, and forms of speech rather familiar, but when one has to make a new written tongue for a tribe or race, and then put the Scriptures into it, where one is under the necessity of expressing thought that is absolutely new to the people, you have a far more difficult situation. Because the use of the Bible is at the very heart of all missionary work throughout the world, whether it be evangelistic, educational, in the realm of social service, literature, health, or on any other phase of Christian work, it is essential that at the very first its translation be undertaken.

An illustration of how the Bible translation is appreciated in a land where the government and a decadent and antagonistic church have been in bitter contest, comes recently from Mexico. A Mr. and Mrs. W. C. Townsend are giving themselves to the translation of the Scriptures into ten different dialects among the Indian tribes of Mexico. This is being done in co-operation with the American Bible Society. President

Cardenas and his government are according these friends and their helpers every encouragement and facility for their work. The President received these people recently at his palace and entertained them, together with a number of his state officials, at the famous old banquet hall of Chapultapec. He accompanied them personally in a visitation to several Indian regions. He extended them every possible courtesy and encouragement in their work and as they departed into the interior, he said to them, "Be sure not to stay if you find your health is being impaired, but come at once to the capital where we can take care of you, for we do not want anything to happen to you while you are here serving our people."

Take also an illustration from the Bantu tribes of Central Africa. The missionary is a pioneer. He is working among people who have never had written speech. They have depended entirely upon the vernacular as spoken, and a printed word, letter, or book is as strange to them as a radio would be. For the first time they have conveyed to them the thought that an idea can be transferred in some other way than by the tongue. The thought is as new as a message from Mars. At first they cannot separate this revelation from the occult. One of the missionaries tells of a little boy who went back to his chief, following a season in school, and tried to reveal to the leader of his tribe that he could make a piece of paper "talk." The chief was skeptical. The little fellow wrote on a slip of paper, "Give my chief an orange." Handing it to the chief he said:

"Take that to the white man ten miles away and hand it to him, and he will give you an orange." The chief could not dissociate anything of this kind from witchcraft, so rather than touch the piece of paper he took a long bamboo pole, split the end of it, and asked the boy to put it inside the slit. Then with that sticking out in front of him he walked the many miles through the forest path until he came to the missionary. With rolling eyes and a palpitating heart he thrust the stick forward. The missionary took out the piece of paper and read from it, "Give my chief an orange." The chief turned and ran in great fright, for he had evidence that the piece of paper could talk, and his suspicion of witchcraft was fully demonstrated.

Now take a people like this and sense what a new written language and a translation of hymn books and schoolbooks and the Word of God means to them. One of the African native evangelists, who had been preaching for a number of years from memorized passages given him by the missionary, was given his first copy of the New Testament printed by the British and Foreign Bible Society. He hugged it to his breast, kissed it and wept over it, and said, "Now we are a people. We have a book." It was the beginning of culture for his race. It had in it a message of appeal and authority for the souls of men. It established the dignity of his people as compared with the rest of the world.

The missionaries in this section of which I speak began their work by picking up words as rapidly as they

could and writing them down by sound upon pieces of paper. Finally they had a few thousand words, and they began to work out laboriously a grammar, construction of speech, and then translations of hymns and parts of the Bible. The task was a very grave and difficult one. To find words from a language that had never known the idea of God, or the attributes of Christ, was almost superhuman. In fact there was no word for God. The spirits were evil ones. The dominant note was witchcraft. However, they discovered that in the forest there was an insect, the praying mantis, or "walking stick," which was called "a good spirit"—probably because its front legs were pressed together in apparent supplication when in repose. The name of this insect was *nzakomba*. It was the best the missionaries could find, so they used this term for God. Think of the patience they had to exercise in order to preach and teach and write into this name of an insect the attributes of the loving Father! To-day in their Bibles, in their hymn books, in their Christian literature, in their textbooks, and on their tongues, the name *Nzakomba* is their sacred term for God.

In another African tribe the best term that could be found was *Nkulu*, *Nkulu*—the Great, Great. Another missionary tells of the great struggle to find a word for virgin, a term and a reality which was unknown among the native people. Women were property. They were bought and sold. They were purchased while children and were the chattels of the men. There was no such thing as an unowned woman. Age had nothing to

do with it. Under those conditions the name virgin was a blank in their language. Now how could the missionaries find any sort of term that would express what they wanted to put down with regard to a virgin woman? One day in the forest this missionary and his native companion came upon a tree covered with beautiful fruit. The fruit was an inch long and akin to a grape, and so prolific that it covered the tree until one could scarcely see any green foliage. His native companion cried out, "Mbulwa!" The missionary asked the meaning, knowing that the name of the tree was different from the term the man had used. His companion replied: "Here is a tree. It is beautifully perfect—as perfect as any tree can be. It is full of most luscious fruit. It is ripe. It is ready. It is as perfect as it ever can be. It has never been touched, and I am the first one who has ever seen it. Therefore, I said, 'Mbulwa!'" The wise missionary took this word as the initial word for virgin, and it has been used in the translation ever since.

After the translations are made and the Bible and portions of the Bible are printed in the native tongue, then comes the distribution. What a romance it is! The agent for the American Bible Society in the Philippine Islands writes most interestingly. He speaks of covering a good part of the Islands during the year, traveling by boat, by train, and automobile, and on foot and on horseback. Churches, schools, hospitals, student centers, and private homes have been visited. The American Bible Society is the only organization

in the Islands that publishes and distributes the Bible in the native dialects. It has been completed in seven of these dialects and by the end of this year will be in the eighth. Portions of the Scriptures are available in several of the other dialects. Parts of the Bible have been sold in twenty different languages of the Islands during the year, and 88,244 volumes have gone out of his hands to the people. Almost every one of these has been sold. A very small number have been given free, and these were in jails, hospitals, and leper colonies, where the people did not have money. This shows that these people really wish to have copies of the Scriptures, and this adds to the romance of the whole enterprise. The Bible is still many times over the best seller in all the world.

The work has not always been as easy and as welcome as that described by the agent in the Philippine Islands. In the countries of South America especially, there have been great persecutions of the colporteurs who try to distribute the Word of God. In the Latin-American countries there would be no Bible for the people if its circulation had not been pushed tirelessly and against bitter opposition by the Protestant forces from the United States. Always and on every hand the dominant Roman church has opposed the Bible for the masses. The priests have vigorously held to the attitude of Rome, which is that only the church cannot err in interpreting the Holy Scriptures. Also, that tradition and the Bible both are infallible and together must be held sacredly by the church and that their cir-

culatation without notes and interpretation approved by the church is dangerous heresy. In all Latin America the Roman church has not only held to this principle but has almost without exception discouraged and refused the circulation among the people of its own translations and approved notes of the Scriptures. Even so this work of distribution has gone on unceasingly.

The American Bible Society alone works in more than forty different countries and distributes from eight to ten million volumes of the Scriptures in more than 175 languages during the year. As the report says of their agents, "Their work is crowded with variety, ingenuity, peril, patience, startling discoveries, baffling perplexities, joyous witnessing, linguistic gifts, business acumen, extended drudgery, apostolic fervor." One of their workers in West China fell into the hands of robbers and was stripped of nearly all. One in Bulgaria was held for trial on "suspicion." In Bolivia naked savages in the Amazon forests were encountered. In Mexico the colporteur's oxcart was stalled in a river. They proceeded on horseback and had to gallop their horses for miles because of the dense cloud of gadflies. In Brazil their agents, nineteen of them, traveled 20,000 miles last year by foot, horseback, oxcart, canoe, automobile, railway, and steamship, visiting 18,000 homes, speaking to 75,000 persons, and selling copies of the Bible everywhere. These Bibles go into all climates. Sometimes they must be shipped in tin containers to keep them from salt water. Many times they must be chemically treated to keep them from the

white ants. The work must be done inexpensively so that copies can be sold at a very low price. Bibles in Braille for the blind have been printed in many languages.

What a wealth of uplift and hope has been carried to millions in mission lands by songs in the native vernacular. There is no real music save where Christianity has gone. Buddhism, Confucianism, Hinduism, and Mohammedanism have produced no worthy hymns or symphonies or soulful melodies. The inspiration of song and hymn has gone with Christian preaching and culture. Our Western civilization would be bereft of priceless treasure if we had no Christian hymnology. What a contribution is made by song in lands where high sentiment, deep faith, godly emotions, and lifting inspiration are washed out in the monotony of non-religious atmosphere and uninspired humdrum.

I have been in great companies of religious devotees in India where the call and groan and cry and roar, and the strange minor-key wailing of naked religious devotees and worshipers, gave play to the emotions. In contrast to the above, I have sat with a great Christian congregation and heard the singing of the beautiful Christian hymns or native *budgins*, as the love and faith and consolation of Christian hymnology expressed itself in the singing of the people. We might not call the Chinese a musical people, with their—to us—strange language, with its z's and s's, its staccato tones and nasal notes. There is nothing sweeter, however, than the

hymns of a group of Christian Chinese, in a meeting of prayer and song, when they lift their hearts and voices in the cadence of praise unto the heavenly Father. I recall as though it were yesterday a scene in Central Africa where thousands of people were gathering on Sunday morning to the great house of worship. They came marching through the forest paths in groups, and paddling the canoes from across the great Congo River, their songs keeping rhythmic time with the tramp of the feet and the swing of the canoe paddles. What more beautiful thing could be imagined than the melody of African voices singing from their hearts, "Bringing in the Sheaves," "My Jesus, I Love Thee," or "Jesus Loves Me, This I Know."

The work of the missionary has not stopped with the translation and distribution of religious and other literature into the native tongue. Great problems of nation-wide illiteracy have been faced by those who have the Christian ideal, and steps toward the solution of this problem of ignorance are well under way with amazing results. In a later part of this volume I have mentioned James Yen, the Y. M. C. A. secretary of China, who, while in the trenches with the Chinese in France, faced the problem of a central language for the Chinese people. Their classical tongue is a picture language with ideographs instead of an alphabet. It is very difficult. Nearly five thousand characters need to be learned before one can be at all proficient. For this reason, and because of the poverty of the people, a great majority of the Chinese can neither read nor

write. To undertake teaching them their own language, with its handicaps, is an almost impossible task. Mr. Yen has led a campaign against illiteracy among the common people in North China, which has spread like wildfire. He uses a greatly simplified language.

Fletcher Brockman, in his interesting book, *I Discover the Orient*, tells of this remarkable work of "Jimmie" Yen. He tells how Mr. Yen worked out an "educational tool." His idea is to abolish the classical language and adopt a spoken language as a literary medium. The plan is to reduce the language to one thousand characters, carefully selected, to form a working vocabulary. And following that, he has organized a plan of mass education which is most remarkable. Mr. Brockman tells of a campaign organized by Mr. Yen in Changsha, one of the rather remote cities of China, in which fourteen hundred students were enrolled, and when the final examinations were held four months later 1,010 passed successfully, and the town celebrated with a huge commencement. This has been duplicated in city after city over China. He uses volunteers everywhere. In Hankow nearly twenty-five hundred educated people volunteered for service in the campaign. Mr. Yen put as his basic principle for this movement, "Patriotism and loyalty to China." He uses large banners and lanterns with inscriptions like the following: "Is your son blind? Can you endure to see three-fourths of China go blind? An illiterate nation is a blind and weak nation." Mr. Yen has combined his campaigns for mass education with the recon-

struction movement in the rural life of China; thus the two enterprises have joined hands. In one section four hundred and fifteen schools among four hundred and seventy-two villages are dealing with mass education, and these centers are managed by the people without any government support. In these centers thousands of young men and women have learned to read and write, and besides they have learned to work together, to plan, to organize, to establish farmers' unions, and to strive, as the writer says, for religious, social, economic, and political betterment. The center of this movement is the mass educational schools. As Mr. Brockman well says: "If China is to be made a Christian nation there must be a great deal of work similar to that which Yen and his colleagues are doing at Ping Hsien. There they see the need not only to preach the principles of Jesus, but to spell them out for the ignorant, the poor, the exploited, and these highly trained people do this willingly at great personal sacrifice." The first rural paper China has ever had, *The Farmer*, is printed in the new language. "The Sermon on the Mount," "The Life of Jesus," "Christ in the Home," "Christ in China," "The Parables," and the Bible have been translated and printed in the simplified language. Four elementary readers have been given to the people at a cost of twelve cents each. From five to ten million are now learning this new tongue.

Dr. Laubach, for many years a Congregational missionary in the Philippine Islands, is undertaking a similar task in mass education for many nations. His work

has attracted international attention. He started among the Moros in a southern island of the Philippines. He felt that a literacy campaign would enable him to do in an indirect way evangelistic work, where the ordinary method would not succeed at all. He knew, of course, that there was no use putting Bibles into the hands of the people until they could read something and he likewise felt that no one would be a very good Christian until he could read. He made charts, simplified the vernacular, used a certain set of vowels and consonants which would cover their needs of speech, taught them a simple language by simple processes, and then put the people to work teaching each other. He used three key words that had all the letters needed, which contained the twelve consonants and the vowels, and by varying them he worked out his plan. The people learned to read in a surprisingly few number of lessons. He has contrived a way whereby those who have learned to read can immediately teach others.

Under the National Christian Council of the Philippines and inspired by Dr. Laubach, seven hundred teachers have already been instructed and in turn have taught one hundred thousand people. The University of the Philippines called for one thousand student volunteers to teach during the vacation in April, May, and June of last year. Dr. Laubach says this striking thing: "The illiterate, because he is so ignorant, is sick. He does not know how to cope with disease. The illiterate is hungry, because he has not been able to learn how to cope with the insects which destroy the crops.

The illiterate is afraid. Instead of having a God he can trust, he puts up his little altars because he is frightened by unseen spirits. He is in a hell of terror all his life—a terror of dangers real and dangers imaginary.” Dr. Laubach is now traveling far and wide, introducing his methods among peoples of various countries and races. At the heart of this is the Christian motive and the Christian message, but he is using the medium of language discovery and the breakdown of illiteracy to accomplish his end.

The vernacular accomplishments of the missionary have rather been taken for granted. Far too little credit has been given for a task which has had in it the seeds of revolutionary change for backward peoples. Language reduction and translation have been the basic contribution not only in giving Christianity to nations and races, but in the whole climb of peoples upward on the ladder of progress and civilization.

CHAPTER VII

PENETRATION

IN Bombay, India, there is published a very widely read and influential paper called *The Indian Social Reformer*. The brilliant editor, Mr. Natarajan, himself a Hindu, recently said in that journal: "The Christian missionary is a more reliable judge of the tendency of many things in India than the official or the man of business. Among educated Hindus the actual, operative religion of the present day is an indistinguishable blend of Hinduism and Christ's teachings. Christian missionaries, particularly the great educators among them, have been the main instrument of this vivifying process in India." In picking up a copy of this paper at random I find that six out of twenty articles are on Christ or some Christian subject.

What Mr. Natarajan has so strikingly said is a very evident fact in all the lands where missionaries have toiled. In the first years of effort when the work was small and the influence of Christian teaching and living had only touched a few margins of life, there was a certain aloofness and pride on the part of ethnic religious leaders, and especially scholars, which made them rather scornful of the teachings brought by a man of another race. But as the work has grown, Christian leaders have allied themselves with ethical and moral reforms, the character of those who endeavored to fol-

low Christ has stood out in contrast to the great mass of superstition and, for the most part, unchanged life of the followers of the indigenous religions. The vitalizing life-changing element in Christianity has been widely recognized and static native religions have been challenged to reform. Earnest men and women have arisen who, recognizing the superior teachings of Christ, have endeavored to embody these in their own religions.

While in India in 1928 I had the pleasure of visiting the headquarters of the Servants of India, an indigenous movement of those who have given up wealth and home, and have banded themselves to uplift India educationally, politically, socially, and religiously. They are a self-sacrificing group, having given up property and home life, and now have given themselves unreservedly to a life service for their people. The larger part of the group are Hindus, with a small number of Mohammedans and a few Christians. They have a large orphanage and industrial school for child widows in Poona; they sponsor schools especially for women; they oppose caste; they lead social reforms, stand for purity in religion, and work untiringly for the uplift of India. Their leader—a Hindu—took me through their *ashram* or hostel, where they all share their living alike. He showed me their library. He talked incessantly of the need of the multitudes for health and healing and reform. Again and again he mentioned Jesus and quoted freely from the Sermon on the Mount. His ideals were Christian. I sat with

him and a group of his associates at afternoon tea and cakes in their summer house. They were reverent, and the leader asked me to give thanks. Our conversation was of religion and uplift, and the name of Jesus fell again and again like a note of music in the conversation. This superintendent is a graduate of a Methodist mission school, and although not an avowed Christian, he and his group have caught the contagion of Christ. E. Stanley Jones, missionary to the educated class of India, speaks of asking a great audience of Hindus and Mohammedans: "Who is the greatest man in the world?" The answer came back, "A Christlike man."

In India two great religious reforms have arisen because of the influence of Christianity: the Brahmo Samaj and the Arya Samaj. These came into being because the spirit of Christ kept knocking at the hearts of questioning men. His personality cut across everything that was human and weak and challenged to higher things. The constant and insistent teaching of the missionary and native Christian against caste, untouchability, and child marriage in India, has been the inspiration of most of the recent indigenous movements against these age-long evils.

In Japan as noted in another chapter, Dr. Kagawa recently met, at their urgent request, with fifteen hundred Buddhist priests to discuss with them reform in the social order of Japan. His burning words on the abysmal depths of social evil and economic wrongs, and his fearless presentation of "love, the law of life" and Christian co-operatives as the ethical path of economic

progress, found ready acceptance by these leaders of another faith who until recently stood aloof from any attack on prostitution and other vices and offered no aid in Japan's baffling problem of overpopulation and economic existence. Recently a Japanese Buddhist and mystic has spent many months at Hull House in Chicago, studying that humanitarian institution formerly directed by Jane Addams, "Apostle of Peace and Friend of Humanity"—as the newspapers characterized her at her death.

I was in Japan in 1914 and again in 1927. The progress of Christian ideas and the apparent changes in Buddhism were to me very marked. Both times I visited the great Buddhist temple of the Goddess of Mercy in Tokyo, perhaps the most frequented temple in the world, constantly thronged with faithful worshipers. In 1914, one of the most popular idols in this temple was that of the God of Health, a much worn wooden image. The ignorance of the crowds was appalling. Diseased people would rub parts of the body of this image and the corresponding parts of their own bodies which were diseased, meantime making their contributions and chanting their prayers. Parts of the wooden image were entirely worn away by superstitious rubbing. This was especially true of the eyes, forehead, abdomen, and knees. You would see people with infectious eye diseases, rubbing their own inflamed eyes and those of the idol alternately, leaving their germs for someone else to collect. At that time there was apparently no teaching whatever in connection with the

temple, the priests being content to attend to the ceremonies, chant their prayers, and collect the coins from the vast collection box prepared for the purpose. In 1927, thirteen years later, behold the change! An iron fence around the God of Health with a placard signed by the Tokyo Board of Health proclaiming the old custom of rubbing the god as unsanitary! Alongside the great temple was a large hall where Buddhist teaching priests held forth, conducting meetings not unlike evangelistic meetings in America. The missionaries told me of people engaged in songs to Buddha, adapted from the Christian hymns. One of these runs:

“Stand up, stand up for Buddha,
Ye soldiers of the truth;
Lift high Truth’s royal banner,
It must not suffer loss:
From victory to victory
Truth shall his army lead,
Till every hate is vanquished
And love is Lord indeed.”

The same year I visited a beautiful Buddhist temple in Colombo, Ceylon, erected by a wealthy family. The walls were largely covered with costly paintings, depicting Buddha teaching, preaching, and healing, the scenes almost identical with those of Christ in his parables and miracles.

There is today in Japan a strong movement against the curse of licensed prostitution, the evil of strong drink, and the mistake of mixing juvenile criminals

with those which are hardened. All of these movements have been led by Christians. The first boys' reform school, started on a farm by a Japanese elder of a Christian church, has now multiplied itself many times in Japan. In fact there has been nothing more remarkable in modern times than the influence of Christianity upon the thought and ideals of the Japanese nation. This is especially true in philanthropic and social work, which has been enormously developed in Japan in more recent years. The education of girls, and all higher education, has had a remarkable stimulus from the leadership of the missionary. The recognition of the proper place of women and children in the social order, and the idea of brotherhood itself, has been markedly stimulated and advanced. Christian leaders have originated a number of the peace movements which are so strong today.

In the beginning of modern missionary work only seventy-five years ago, public notices were up everywhere condemning and threatening Christians. Today Christianity has its share of chaplains in the Japanese army and is recognized as one of the national religions. It has its outstanding leaders in political, educational, economic, and religious life. Evangelical Christians have increased tenfold in the last thirty years while the population has doubled. There is a strong temperance league in Japan growing out of the Women's Christian Temperance Union. Five of the wives of members of the present cabinet were trained in Christian schools. There are many Christian leaders in the Diet, the par-

liament. It is said that twenty editors of leading dailies in Japan are Christian men. The former minister of foreign affairs, Baron Shidehara, recently said: "As the spirit of Buddhism formed the spirit of the Heian Period, so Christianity is the moving spirit of the recent period in Japanese history. Buddhism in the new era has simply struggled against its own decadence, and has imitated Christian propaganda, while Christianity has a deep affinity with the new Japan and has its answer to her deepest needs." Christian phraseology has become very familiar in Japan because English is a major study in the schools.

In addition to these margins of rejuvenation and reform in old religions brought about by the challenge of Christianity, there are many avenues through which direct Christian teaching is pressing its way into earnest hearts not yet at the point where Christ is accepted outright as personal Savior. In Japan the 1934 Christmas services of worship were heard by radio all over Japan from the largest Congregational church in Tokyo. In the Imperial Hotel of the same city there was presented a miracle play dealing with Christ and Christianity, accompanied by its oratorio and listened to in every nook and corner of the empire. These presentations stood out as unique and were not connected in any way with advertising propaganda.

Japan has sixty-five million people—twenty-seven hundred to the square mile of arable land. The Kingdom of God movement, led by Japanese Christians, has reached a wide area of Japanese society, combining

the movement for individual and social uplift and convincing the Japanese that Christianity is concerned with conditions of living as well as presenting a religious faith. Kagawa says, "Though we have Communism and Fascist movements and panic and depression, the gospel of Christ is marching on and making its impress everywhere." Marxism is probably stronger in Japan than in any country outside of Russia, and the Kingdom of God movement, led by Kagawa, has been a demonstration to the Japanese people that there is a strong spiritual force, for the health of Japanese society, which is antagonistic to atheistic Communism. The new union hymnal inspired by the Kingdom of God movement has swept the country much as the Moody and Sankey hymns did America fifty years ago. Half a hundred of these songs have been made into records by the leading phonograph company of Japan, and are being sold on a wide scale. The phonograph is still very popular in that country. A missionary from the rural district of Japan writes as follows:

We enjoyed the Christmas music on our radio. The Sunday before we heard carols coming from the Philippine Islands, and a preacher in Japan was reading the Christmas story in Luke 2. Also, Christmas Eve we heard carols from several countries, and on Christmas night late we heard an English broadcast—London calling Australia, Canada, and all other colonies in a grand Christmas get-together. It makes the world seem small to hear Africa. It is hard to believe.

In China, too, last Christmas there was broadcasting of Christmas music and dramatization which reached the principal towns and cities.

In Japan there is likewise a movement of newspaper evangelism in which hundreds of Christian articles are printed in the Japanese dailies and read all over Japan, even to the smallest villages. There is perhaps no more widespread Christian propaganda in the world today than that made possible by the many books and Christian novels of Dr. Kagawa, printed in the Japanese and read by tens of thousands. Among his many volumes, eagerly bought and read, is the popular novel, *The Stones Cry Out*, on peace, and the still more popular one, *A Grain of Wheat*. The latter is a novel on rural life, dealing with agricultural problems and the Christian co-operatives organized by the thousands among the farmers over Japan. It has run into more than one hundred editions in Japanese. The message of Christ runs vividly through both books. The latter has been recently filmed, and is already required to be shown in the larger schools in Tokyo. No doubt other school centers will follow suit. Christ is placed in this film in a dominant and appealing way.

The characteristics which we admire in Mahatma Gandhi are the distinctly Christian ones. Orthodox Hindus have accused him again and again of being Christian. Gandhi himself says that the secret of passive resistance was first found by him in a New Testament, and afterward in their sacred books of the Gita. His emphasis and that of others on the Sermon on the Mount has made a profound impression on Hindu leaders and reformers. Gandhi says that Ruskin's little book, *Unto This Last*, read while he was a student in

England, changed his whole outlook on life. His favorite hymn is, "When I Survey the Wondrous Cross."

Charles E. Jefferson, the great preacher of New York, on his return from a visit around the world a few years ago, said: "There is a change in the atmosphere. It is being warmed by Christian ideas. The common air is being brightened by Christian ideals. Boys and girls go back to their homes from the mission schools carrying with them ideas which change the temper and tone of the whole household. The household remains Hindu and Buddhist or Confucianist, but the spirit of Jesus has entered into the house life never to depart." One of the great Hindu editors of India, in an address before a body of Christians, recently said that it was his earnest wish that a considerable number of his countrymen, including some of his foremost leaders, should be Christian; and that the influence of Jesus should permeate Indian thought and action.

There is really no competitor with Jesus in the minds of educated Indians. The Commercial Press of Shanghai, one of the largest printing institutions in the world, was founded by Christian men, and is guided by Christian ideals. It prints 50 per cent of the books for China, and is the emporium for the printing of the Bibles, New Testaments, and Sunday school literature for a large part of that land.

Up in the Himalaya Mountains each summer, E. Stanley Jones, the leading missionary to the educated class, and a group of Hindus, Christians, and Mohammedans, stay for two or three months in what is called

an *ashram* or boarding center, where they quietly study the great principles of religion and give and take in their discussions. They are seekers after the Christian way of life together. Dr. George P. Howard, a native of Argentina, and now the educational secretary for the Committee on Co-operation in Latin America, has spent several years lecturing in the universities and educational centers of the South American countries. He reports a marked eagerness on the part of the students to hear the message concerning Christ and his ideals. He says that even in his lectures in the conservative and remote University of LaPaz, high in the altitudes of Bolivia, the students and professors anxiously and earnestly followed his message. The Committee on Co-operation in Latin America publishes a monthly Christian magazine in Spanish, called *La Nueva Democracia*, which is circulated widely in Latin America. It is probably the most far-reaching work done by this committee. It circulates principally among the intellectuals and governing classes of great influence. During one week of last month the magazine received personal letters from presidents of three republics enclosing subscriptions for the publication. This magazine has for its theme the declaration that there is a Christian solution for each of the present problems facing the social, moral, and spiritual world. Its influence is very great.

In Mexico the Roman church has not trained teachers and has bitterly opposed the government's program of rural education. On the other hand, thousands of teachers have been trained in the Protestant mission

schools and they are now being eagerly used in the needy government school program.

We of the lands who have been more greatly blessed by Christianity have sometimes felt that we had something of a monopoly of Jesus. He is too big for that. No race, class, or culture can completely claim him. And on the other hand, we who have had the advantage of Christian culture have not as yet anything like the Christlikeness necessary for a monopoly on the spiritual resources of Christ. One of the most striking statements in *Rethinking Missions*, the laymen's report recently made on missions in the Orient, is the following:

No one can study the religious life in the countries of the Orient without being impressed with the fact that Christianity in these lands is something very much larger than the rôle of church membership would indicate. Christianity has plainly outstripped the church. It is notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ who are not enrolled as actual members of the church. They have never been counted, nor can they ever be counted, but no one can fully estimate the effects of the missionary impact until he takes into account the fact that there are great numbers of persons who have felt the unimaginable touch and drawing power of the life of Christ, and who are quietly living on a higher level because of it.

George Sokolsky, one of the leading magazine writers in America, who was for fourteen years the representative of the *New York Times* in China, pays a great tribute to Christian missions in commenting on this statement from the laymen's report. Mr. Sokolsky is a Jew. He writes that it is the rôle Christianity

has played in the creation of a distinctive personality that has made the missionary work so attractive to him. He states further that no one can understand current China without understanding Protestant missions there, and that it would not be at all difficult to trace the effectiveness of missionary influence on personality in political leadership and in science, with particular emphasis on medicine and in business.

Mr. Sokolsky's own observation has forced him to the conclusion that the Christian missionary's principal task is character building, and that the results of his work can be measured only in an analysis of the type of individual produced under Christian influence. Then he says: "The presence of a missionary in a Chinese city far from his own people, serving strangers unselfishly, asking nothing in return, not even fees for his church, providing aspirin or castor oil, binding a wound, teaching the children, quarreling with the local magistrate in the interest of his parishioners, braving bandits to rescue the kidnapped, living in moral and physical cleanliness—how this contrasts with the opulent Chinese official or the local gentry!" To quote him further: "If, then, the task of the mission is to create a new personality in China as the result of contact between Chinese and Christian types, then it is of advantage to China that the Christian missionary should continue to go to that country, and in increasing numbers."

One might go on to mention the outstanding characters in Chinese life today who have been touched and moulded by Christian influence—those who are leaders

in educational, political, industrial, and social life in that changing country. General Chiang Kai-shek, the leader in the Chinese government and former president, is a member of the church and his life has been greatly influenced by Christianity. His wife before her marriage was Miss Soong, from a notable Christian family in China, her older sister having been the wife of Dr. Sun Yat-sen, the first president of the Chinese Republic, who himself was a Christian. The General was not a Christian when he married Miss Soong, who was an active member of the church, and a graduate of an American college.

Madame Chiang Kai-shek's two sisters are notable Christian people. Her second sister is the wife of A. H. Kung, Chinese diplomat, statesman, second in the government and a great business man. A few years ago when the three Soong sisters wished to erect a memorial to their Christian mother, they built a new dormitory for Ginling Christian College for Women and dedicated it to her. Dr. Alfred Sze, former ambassador to the United States, and Dr. C. T. Wang, who has succeeded him, are Christian men, the latter a graduate of Yale University. General Chiang Kai-shek and his wife have established the New Life Movement in China, which sets forth the high idealism and ethical standards of Confucius, so popular with the Chinese, and at the same time is shot through with the teachings and the ethics of Jesus. Recently Madame Chiang Kai-shek wrote an article for the *Forum* on "What Religion Means to Me." Among other striking things she said:

"Prayer is not self-hypnotism; it is more than meditation. The Buddhist priest spends days meditating. In meditation the source of one's strength is oneself. But when I pray and go to a source of strength greater than my own, I wait to feel His leading and His guidance and balance. God is able to enlighten the understanding. I am often bewildered because my mind is only finite. I question and doubt my own judgment. Then I seek guidance, and when I am sure I go ahead, leaving the results with Him." Can one wonder at the vast influence in China of a woman who could write like that? Entirely aside from church membership, these unselfish Christian personalities count greatly in the notable renaissance which is moving in China.

Eight or nine years ago there was a strong, anti-Christian propaganda in China. It has now pretty well run its course as an organized effort. One of the discerning missionaries has recently said that there was no doubt but that Chiang Kai-shek's conversion to Christianity was a great factor in the subsiding of this antagonistic movement. It is interesting to know that Sherwood Eddy, in his nation-wide evangelistic campaign among the student classes in China in 1933, traveled to many of his appointments in Chiang Kai-shek's personal plane. Dr. Chen, the president of Nanking Christian University, who received his Doctor's degree from Columbia University in New York, was in America in 1936. He gave addresses at educational and church centers in many parts of the country. The influence of such a man as educator and idealist upon the

changing tides of life in China can hardly be measured. Dr. Wu, president of Ginling College for Women in Nanking, was also recently in this country. She spoke in America for Chinese women, and for the needs of China in friendship and understanding during these difficult days. No nation can rise higher than the life of its women, and Dr. Wu is a Christian woman of marked influence in the leadership of women for the new China.

There are many other personalities of this type in China, only a few of whom I can mention. One is C. T. Wang, formerly secretary of the Y. M. C. A.—now ambassador to the United States, one of the leading statesmen of China. There is Dr. T. Z. Koo, who was one of the speakers in the preaching mission which covered America with its messages in the fall of 1936. Dr. Koo is a cultured Christian Chinese, who has much to do in keeping friendly relationships and understanding between his country and ours, and is a real factor in the growing idealism among leaders in China. Chang Po Ling, president of the university which he founded in Tientsin, is a man of great influence in the national councils. James Yen, former Y. M. C. A. secretary and special worker with the Chinese coolies in the trenches in France during the World War, who is leading the movement for mass education in China, got his inspiration from the Christian movement. These people and many others represent a new type of leadership—more socially minded and anxious to work for the common good in China and in the world.

Dr. Sun Yat-sen himself is revered in memory as the George Washington of China. He labored tirelessly for the freedom, reform, and advance of his country. The principles of government which he set forth have made a profound impression upon his people, and he was perhaps the greatest idealist and leader of modern China. His father was a Christian minister, and he was not only reared in a Christian home but trained in a Christian school. There is only one evangelical Christian to one thousand of China's population; but it is said that in *Who's Who* of China, more than one out of every two of those who have helped to shape China's advance in the last twenty-five years are men and women educated in Christian schools. In India three of those who have been great factors in the social and spiritual uplift of that land are Rabindranath Tagore, the poet, Pandita Ramabai, the friend of the child-widow, and Sadhu Sundar Singh, the Christian saint. Tagore, the "laureate" of India, has been greatly influenced by Christianity; Ramabai, a noble Christian woman, devoted her life to India's widowhood; and Sundar Singh, until his disappearance and probable martyrdom in Tibet, was not unlike Jesus himself in his noble life and his wandering ministry. While visiting in England once, he called at the door of a friend. A little girl answering his knock, caught a glimpse of his long robe and saintly face. She was greatly excited and reported to her mother that she thought Jesus was at the door.

Sherwood Eddy tells of the leaders in the rural reconstruction movement in Kiangsi Province in China, as mentioned before, where the Reds wrought such havoc, until General Chiang Kai-shek with his armies drove them out. The call for Christian volunteers was responded to by the very finest of young leaders from the University of Nanking and other institutions. Eddy tells of sharing the coarse and humble fare with this devoted band of workers, who go out on just salary enough to keep them in food and clothing. He tells of the simple prayer at breakfast in the morning: "Now as we break bread let us give thanks to God. This bowl of rice cost bitter labor for the poor. It is given as by the grace of God in the sweat and blood of our comrade's toil. Let us receive it with reverence in the desire to serve our fellow-men in return." Then Eddy tells of how these earnest workers scatter over the countryside with good news for the poor and oppressed, healing for the sick, help for little children, light for the blind and ignorant, and technical assistance for impoverished farmers and workers.

We have marvelled at the influence of Dr. Toyohiko Kagawa of Japan. Thirty years ago if anyone had asked who was the most widely known Japanese, the answer would have been "Admiral Togo." Today the reply would be "Toyohiko Kagawa." Togo was a warrior—Kagawa is an advocate of peace. Few men have ever caught the imagination and stirred the hearts of Christian people in America as has this sturdy saint of the Orient. But his influence in Japan, where it is des-

perately needed, is greater. The story of his life reads like that of the apostle Paul. Despised and lonely as a boy because he was the child of his father's concubine, and later disinherited by his uncle for his faith, he received his Christian education and training for the ministry and then lived in the slums of Kobe and demonstrated what the life of Christ would mean to these underprivileged peoples, many of them criminals and moral wrecks. He befriended the unfortunate and the criminal, gave away everything he had and was often manhandled for protesting against the war with Russia. He contracted tuberculosis, then trachoma, gave his life with consuming passion for the poor and unfortunate of Japan, and through it all has smiled and laughed and radiated happiness. As one of the missionaries has said: "God has thrown upon a world screen for all to see, both the agony and joy of which one member of our human family was capable. Toyohiko Kagawa, once a lone, broken-hearted lad—now a world leader and master of men, is pleading with us all to plumb more deeply the hidden possibilities of human nature, to forget ourselves into a rich oneness with the warm throbbing heart of the universe."

It would be well for us who have the unusual comforts and widespread luxuries of the West, to note how the humble elements in the gospel message find lodgment in Eastern hearts and minds. Christianity was born out of simplicity of life bordering on poverty, and the Orient and Africa have not wrenched it from

that humble setting as have we. Dr. Kagawa, when introduced at a great banquet of wealthy Christian people in the Hotel Astor in New York, reminded the audience that he felt very ill at ease in the midst of such wealth and extravagance. He frankly told them that he belonged on the East Side, instead of there. The Indian can live in utmost simplicity and yet in refinement. Sadhu Sundar Singh, the stately, cultured gospel preacher, could live on twenty-five cents a day. Gandhi in his loin cloth is a gentleman of culture and so recognized. At the British Round Table he was respected by high and low. The church in India can meet in the open or in an humble adobe building in respectability and utmost simplicity.

The contribution of the other races to the full understanding of the message and life of Christ is one of the vital results of the Christian penetration in the lands of the East. Christianity arose in the Orient. So did all the ethnic faiths. There is no doubt but that our conception of Christianity in its fullness is to be greatly aided by Eastern discernment. There are many things in our Western history which have had a chilling effect upon some of the deeper things of our faith. The aversion to war of the Chinese, and the ease with which the Indian accepts the reality of nonresistance, make the teaching of the Sermon on the Mount very real to these races. No other race has the desire for meditation and the urge of communion apart as have the Indian people. Fasting and prayer are as real to them as they

were to the early church. They can take time to *wait* on the Lord—we, by our ceaseless activity and neurotic spirit, often attempt to hurry Jehovah!

The Chinese are adverse to all sectarian division. They are a practical, nontheological people. Without pressure from the West, they naturally fall into unities. There is great significance in the slogan of the Chinese Christians: "We agree to differ, we resolve to love, we unite to serve." They do not understand western divisions, and they are patient with us and our theoretical ideals of Christian unity. But with them unity is vital to the life of Christianity. They feel that in the East the division of God's people is a scandal and a deadly sin. The Japanese likewise have their striking contribution in a great depth of self-control and a loyalty to leadership and conviction which is "steadfast, unmovable." Out of Latin America comes beauty of sentiment, poetic imagination, curve, color, and rhythm, so sadly lacking in our Western angularity and efficient practicalness. The broken alabaster box of perfume, and all its implications, is hard for us to interpret. It needs no interpretation among the Latins. And the African, how far short we are of his simple childlikeness, which Jesus said was the entering qualification to the Kingdom of God! To forgive seventy times seven is only a mouthing to most occidentals—to the black man it has become a great reality in the tragic but unembittered pain of his race. His soul sings as he suffers.

CHAPTER VIII

WORKING TOGETHER

THE writer with four companions was in North China in midwinter, on a freezing Chinese train, with no heating accommodations anywhere. Two overcoats, a cap down over the ears, heavy mittens on the hands, and overshoes on the feet were not sufficient to keep one much beyond the borderline of freezing. We were the only Western passengers. We did not understand Chinese. The day was lonely and depressing. At nightfall we came to Shan-Hai-Kwan, just against the Great Wall. It is down by the sea where the railroad, through a break in that ancient fortification, finds its way into Manchuria. The train stopped here for the night. We found ourselves out in the deep snow on the platform of the station with the thermometer near zero and, as it seemed, dozens of coolies fighting for us and our baggage. The only thing we knew was that a little French hotel somewhere in the city would offer lodging for the night, and that there they spoke a little English. We finally got the coolies separated and one group took our baggage in their jinrikishas and the other group took each of us in a similar contrivance. We dashed away through the crunching snow on that bitter night. A sense of loneliness and apprehension came over us as we realized that we were in the hands

of these strange people with no language medium that could reach them, dashing into dark alleys and through strange, uncanny places. Finally, however, we safely reached the little hotel. We registered. The place was unheated except for a tiny, struggling stove in the waiting room. We were taken to our lonely and frigid rooms upstairs.

There was no escape from the bitter cold except underneath the heavy coverings of the bed. The bell-boy gave me a couple of hot bricks wrapped in flannel for my feet. I hastily undressed and was about to make a flying leap in between those cold sheets to make the best of it. Just before I had surrendered myself to the huge pile of bedding, I heard the door open downstairs, and my heart beat fast as I recognized the familiar voices of Americans. I jumped into my clothing and sped down the stairs two steps at a time. There in the little lobby in that lonely, far-away city were three Methodist friends from New York City—two of them secretaries of a great mission board, and the other secretary of the American Bible Society. Casual, ecclesiastical friends in America, we actually embraced each other there in the Chinese hotel—the only time in my life I ever hugged a Methodist! What fellowship, what singleness of purpose! Did either of us think for a moment of the particular church we belonged to in America? Did either of us make any distinctions in theological beliefs as we stood there bound by the chains of Christian friendship in that distant land with its devastating loneliness? That was Christian fellow-

ship in its highest form. We were Christians, brothers and friends, worshipers of the same God, following the same Christ—with the same Christian ideals, impelled together not only by a unique Christian understanding, but by the isolation and cold aloofness of a strange civilization and an alien race.

This will provide a faint picture of what the missionary faces in a strange land. The background is entirely different from that in America. He often has none of his own intimate religious group on whom he can lean. He is forced into the closest of fellowship and co-operation by the very nature of the case. If there is a Christian brother anywhere near, he is of the household of God and the ties are infinitely close. As someone has said, "In a land where people worship idols and devils, a Christian by any name looks mighty good." It does not seem so important whether one is a Methodist or a Disciple when one faces the strange and uncanny ignorance, superstition, and idol worship of a people who know not our faith. We may be perfectly loyal to our own particular doctrine, group, and ecclesiastical polity, but most of it is submerged in the great common needs and common faith when one's life is projected into a strange land, and in the midst of a strange faith.

As I have traveled through mission lands and seen different Christian groups at work, I have found that God's blessing was upon them all, and that since he co-operates with them, we of one communion would not

be his children unless we did the same. And the great needs of the Asiatic and African world demand a co-operation that goes much farther than passively tolerating each other or even working together. It must be that kind of fellowship which fuses faith and Christian experience. In other words, individual relationship and the building of the Kingdom of God on earth come to be dominant to the missionary, and the building of his own particular sect or communion secondary.

The emerging of Christian co-operation in most mission fields is something like the metamorphosis in the rice fields of the East. I remember being in the Philippines in August when the rice paddies were being set out with the young rice, and natives were wading knee-deep through the mud to make the planting. The diminutive earthen walls between the little separate fields were clearly distinguishable. Then a month or so later I was in Southern China and the rice crop had advanced. The growing season had come and the little divisions in the fields were filled with the green growing grain—but still the dividing walls were distinguishable. Then I moved into Central China, and the rice crop was ready for the harvest. In the flat areas of the Yangtze Valley the dividing walls were entirely wiped out and sometimes for miles, although there were many separate patches, one could see nothing but the rhythmic waving grain. Man had finished his effort and God was putting in his final work in the maturing fields. The divisions which man had painfully and meticulously made were entirely eliminated. So it will be

some day on the mission field, where man's dividing lines seem to be so trivial because of the vast needs and where the unity which God calls for thunders in our ears and strikes its summons to our hearts.

I have always been one of those who feel the task is so gigantic, the issue so profound, the doing so complex, the difficulties so baffling, that only by united efforts can we ever succeed. Our divided resources are so meager, and our line of operation is so thin against the great masses of people with their regimented problems and ignorance, that we must of necessity stand shoulder to shoulder. As an Indian Christian has said: "The difference between the Hindu who worships the cow and an Indian Christian who has ceased to do so is so great that any theological differences there may be among Indian Christians make no impression upon us." I firmly believe that denominationalism as a principle is in its death throes, and that the first funeral is to be in mission lands. Overlapping in efforts, cross-harrowing in work, competition, waste of energy, waste of men and women and money through competitive effort, is really treason to Him whom we all acknowledge as our Master. Besides, the native church desperately needs the inspiration of numbers, the strength of the united front, the breath of a great common vision, the cheer and courage of a very tangible unity. This need which cries to heaven cannot long be resisted. I firmly believe that a new acceleration in the pulse of the church will largely come through unselfish united interest and attack upon the great problem of world-

wide redemption. What a simple and yet profound axiom it is that two people who are mutually servants of Christ present a factor of far more importance than that one is a Baptist and the other a Presbyterian! It is not simply that we agree to respect each other and keep out of each other's way. Among these vast populations we must stride forward, hand clasped in hand, working together in our best Christian behavior so that our resources and thinking may be pooled, and any narrow, selfish schemes sacrificed to the great common good.

And what about the attainments in co-operation and unity already manifest on the mission field? My work has taken me into Africa, China, Japan, India, Korea, Ceylon, South America, and the Philippine Islands. I have never yet seen two Protestant churches of different faiths in sight of each other—save in the Philippine Islands, where in the early days there was considerable contest; and there I once discovered a Methodist church and one of my own people's on opposite sides of the street in a little town of five thousand—to the shame and discredit of the Christian movement in that section of the Islands. I can hardly describe the sense of futility that came over me when I observed this competition. The Methodist missionaries and ours had already sensed the tragic incongruity of it and a movement was on foot for comity and a gentleman's agreement about territory, so that more people could be shepherded and the shame of division would not mock us among our converts to evangelical Christianity.

Emory Ross, for long the secretary of the Protestant boards in the Belgian Congo area, says that the nearest overlapping is in the city of Leopoldville, where the British and American Baptists work five miles apart in extreme sections of that African city. E. Stanley Jones, who has spent many years in India, speaks of the same recognition of the comity principle there. And why not? Our divisions are occidental. They have historical backgrounds for us, but this has no significance to the people of the Orient. Our differences in Christian doctrine seem pitifully artificial to them. We can quite conscientiously hold to our convictions, which are very important to us; but in mission lands the principle of co-operation must have free play, or we practice the denial of the last prayer of our Savior for the oneness of his followers "that the world might believe."

One of the finest demonstrations of this modern advance in mission comity was the attitude of the boards in going back into Mexico some fifteen or twenty years ago, following the revolution which drove the missionaries out. Many gladly remember those days of survey and of planning. It was discovered that most of the work had been congested in a few areas; that vast sections of Mexico were entirely unoccupied; and that in some places about as much effort had been expended in competition as in widespread evangelization. The leaders of the boards met together for days and faced the situation squarely as Christians responsible for a

nation's good. The revolution had offered the occasion and had revealed the folly of the early plans. As a consequence, when the disturbance quieted and the missionaries could go back, with the exception of one or two boards that could not accept this kind of co-operation, there was perfect understanding.

There was no more overlapping. Boards graciously gave up their fields to the shepherding of other groups, and one of the largest boards began to occupy itself almost entirely with opening up new fields in a remote state where no evangelical message had gone. Out of this has grown a steady, conscientious, confident movement of evangelical missions in Mexico, which even in these difficult days when the government has made it so hard for organized Christian work, is going on with a large degree of satisfaction. In fact, without a common front and mutual understanding, the situation in the present crisis would have made work well-nigh impossible. Not only is territorial division recognized among the boards in Mexico, but a union seminary for the training of ministers, a union book store, union work in religious education, and many other phases of united effort have been born out of this forward step in co-operation.

The above leads one to say that individual mission boards are perfectly helpless when it comes to dealing with a government about Christian liberty or any great crisis which should arise. There must be a common voice which can speak with something like authority,

or governments will not listen for a moment. If each board should go separately with its claims, the whole issue would be confused and the missionary cause brought into grave disrepute. When the Nanking incident of 1927 startled the world and missionaries were forced by the consuls to withdraw from Central China for their protection, the National Christian Council of China had a united voice, and it spoke to the government on the many problems that arose. Recently the important question of Christian liberty has arisen in the Congo, where the original treaties guaranteed it, but where Roman Catholic impingement, because of the large support of Catholic missions by the Belgian government, financially and otherwise, has made Christian liberty a mockery in many sections. Individual mission board approach would have been a scandal in such an emergency. The Protestant Missions Committee for all Congo sent its former secretary, Emory Ross, Dr. John R. Mott, president of the International Missionary Council, and Dr. Robert M. Hopkins, secretary of the World's Sunday School Association, together to Congo and much has been done to alleviate the problem. They represented united evangelical Christianity in this great issue. They held many conferences in Congo and afterward Dr. Mott visited the Belgian king, he and others made contacts with the Belgian parliament, and conferred with the leaders of other nations who are interested in religious liberty in the Congo. Conditions have been greatly improved by this united approach.

The translations of the Scriptures and the creation of Christian literature must be dependent not on single boards but on great scholars, to whatever communion they may belong, and upon united groups working in complete harmony. Part of this manuscript has been written in the Missionary Research Library housed in the tower of Union Seminary in New York City, where 25,000 volumes on foreign missions are made available for research through the common co-operation of the different boards. The International Missionary Council is the world organization, not only for the evangelical mission boards of the Western world, but also for the twenty-four National Christian Councils of the various fields. This unifying committee has instant approach to governments and races, and is the guiding genius in the wider administration of missionary work throughout the world. The above mentioned National Christian Councils, including the Foreign Missions Conference of North America, which is the clearing house for American and Canadian mission boards, and the British, Dutch, Scandinavian, and German national organizations, are great co-operative factors in the work.

One naturally asks, what are some of the ways in which we co-operate as Christian bodies in the mission fields? The answer is: in the division of territorial responsibility; in Christian education; in the training of native ministers, Bible women, and other workers; in union hospitals and printing presses; in translations, literature, the textbooks; in schools for missionaries'

children; in union churches in the great cities of South America and the Orient; in union hostels for students and others; in plans for occupation; in purchasing agencies; in joint management of particular pieces of work; in language schools for the training of new missionaries. And, in many areas, union church movements have been started and are rapidly advancing.

The time is urgent, the territory is vast, the population is tremendous. How wise for boards and field committees to sit down together and decide upon occupation of territory, rather than overlap their effort and contest for converts. It is preeminently necessary that as many people be reached with the open Bible as possible within a generation. Anything that handicaps that is wrong. In many places small struggling schools supported by individual boards have been grouped together in a union institution that has had credit and standing and power in the land where it carries on. Union hospitals with resulting stronger staffs and equipment have enjoyed the same added efficiency. Union printing presses turn off tens of millions of pages and bind hundreds of thousands of books for the different boards. In India, China, Japan, and other lands, the boards have moved together in union schools giving courses through the high school, for the children of the missionaries—a most humane and helpful plan whereby they can be trained with those of their own race and language in American and British schools, until the time when they must separate from their parents and

enter college in the homeland. In Buenos Aires, a union high school and junior college is maintained for American children. In cities like Tokyo, Shanghai, Canton, Calcutta, Bombay, Manila, Buenos Aires, Rio de Janeiro, and Santiago, union English-speaking churches for the missionaries and the Christian friends have been jointly established and supported, where the children can go to Sunday school and study their lessons in their own language, and missionaries and others can have the Christian fellowship of those of their own countries.

There are over thirteen hundred institutions in mission lands under evangelical joint control—including universities, colleges, theological schools, medical schools and nurses' training schools, normal schools, industrial schools, middle, high, and elementary schools. There are forty union hospitals. In another chapter was mentioned the fact that eleven union colleges and universities of China had formed an amalgamation to strengthen their positions and prevent overlapping in their specialized courses. Perhaps the highest point at which co-operation between mission boards has found expression is in a united effort in training of preachers and Christian leaders in China. Recently there has come to the Northern Methodist board of the United States, through a bequest, a large sum for Nanking Union Theological Seminary, in which the Methodists together with other communions have a share. The board receiving the money and the constituency on the field instantly perceived the need of using such a

large sum for the training needed in all evangelical groups in China. This has been made possible through affiliation with the extension work of Nanking Seminary. The bequest will aid throughout China not only in the training of preachers, but of many lay workers in all kinds of Christian service.

In 1935 Dr. Weigle, dean of the Yale Divinity School, was sent out to survey the field and the possibilities lying before the churches in such a significant united effort as the above. In America, when church colleges or seminaries face impossible financial problems, the usual course is to make every effort to sustain them as denominational institutions and if that is not possible, to let them die. There is little thought of bringing two schools of different communions together to strengthen their financial foundation and to maintain a united front in the Christian witness. On the mission field the very widespread strategy is to unite schools in a common front of Christian service with the stronger faculty, greater impact, increased respect of native people and more secure financial basis.

The Foreign Missions Conference of North America alone includes more than sixty mission boards in its fellowship. These institutions not only express the need for a more adequate program of Christian literature and effective higher Christian education, but help present a common front against curses like opium, drink, legalized prostitution, industrial slavery, and the base and corrupting movies which have gone to these distant lands from the West.

The greatest approach to unity of understanding in faith which has been attained in modern days has come through the foreign missionary work. In 1923 at Oxford, England, at the meeting of the International Missionary Council, with seventy representatives from twenty different countries present, running the whole gamut of evangelical belief, creed, and policy, the following statement on a common expression of faith was adopted unanimously:

We are conscious of a common obligation to proclaim the gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of Saint Peter: "Thou art the Christ, the Son of the Living God"; and of Saint Thomas, "My Lord and my God." The secret of our co-operation is the presence with us of Jesus Christ, human friend, and divine helper.

At the Jerusalem Conference held in 1928 the Chinese delegation came with the assertion quoted before, challenging that important and representative meeting: "We agree to differ; we resolve to love; we unite to serve." Is it any wonder that out of that corporate racial gathering on the Mount of Olives, with its representatives from fifty-two different nations, there came that beautiful statement on the message and the motive of the world mission of the church? It was worked out not only by the different evangelical communions, but by the different races. The first sentence in the former was: "Our message is Jesus Christ. He is the revela-

tion of what God is and of what man through him may become"; and the heart of the missionary motive was expressed as follows: "We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied." Possibly the highest point in unity, since the Day of Pentecost, was the communion service on the Mount of Olives at Easter during this meeting of the council. A white, a black, and a brown man were on the platform, and the representatives of fifty-two nations and races left their ecclesiastical baggage at the foot of the cross and joined in a unity of communion and fellowship like that of the Upper Room when the Last Supper was instituted by Christ himself.

It is to be readily seen that on the mission fields there has been far more advance than at home in that fundamental base line of all unity—the ability to understand and appreciate each other and to work harmoniously together.

Even the spirit of war could not always hold out against this growing sense of unity. The World War, because of its suspicion, bitterness, and hate, compelled seven hundred German missionaries to come home from India and Africa. In the German Kameruns, West Africa, later taken over by the French, tens of thousands of natives were left without shepherds because of the home-going of the German missionaries. The International Missionary Council worked tirelessly for

the return of some of them. At the time of the Oxford meeting of this organization in 1923, Germany had taken an offering in all the churches for the return of two missionaries to Africa. It was in the days of Germany's economic collapse. Several million marks had been secured, but before they could be used, the mark had practically disappeared from circulation as a standard of value. These two missionaries had barely enough to pay their passage to West Africa. The French government had demanded the guarantee of their salaries for five years, and they had to have equipment for their task. At that memorable conference in Oxford, the "Wee Frees" (The Free Presbyterian) of Scotland, came forward with the money and the guarantee and enabled their German brothers to go back to their rapidly scattering flock in West Africa. Some of the men of Scotland, during the war, dressed in their kilties, had gone over the top on the battle front and had been so savage in their onslaught upon the Germans that they were called by them the "Ladies from Hell." Co-operation for the world cause of Christ had wiped this bitterness out of Scotch and German hearts and loving self-sacrifice and co-operation took its place.

One of the greatest advances in co-operation on the mission field has been the increasing fellowship and leadership which has been accorded the national worker. Every forward-looking mission board for years has been transferring rapidly the leadership to the natives on the field. As stated elsewhere in this volume, the presidents of all the union Christian colleges and uni-

versities of China are now Chinese men and women. This is almost entirely true of pastors and superintendents of evangelism and others in the work. Missionaries have become largely associates, and advisers, and helpers. The missionary of the right type is desperately needed but he wisely presses the native into the place of public responsibility. The strength of leadership among the nationals was strongly demonstrated at Jerusalem, where leaders like Dr. Jebavu of South Africa, Dean Bocobo of the Philippine National University, Dr. Braga of the National Christian Council of Brazil, David Yui, secretary of the Y. M. C. A. in China, C. Y. Cheng, secretary of the National Christian Council of China and moderator of the United Church of Christ in China, K. T. Paul and Dr. Datta of India, Miss Kim of Korea, Miss Tillak of India, whose uncle wrote the beautiful hymn, "In the secret of His presence, how my soul delights to hide," and Bishop Ozuki of Japan, were outstanding in their contributions.

Such great Christian characters as Bishop Azariah of India, Toyohiko Kagawa of Japan, and Dr. T. Z. Koo of China, are key men in the co-operation of the East with the West in the task of Christianization.

Striking movements of co-operation in evangelism are operating on the fields. Under the National Christian Council of China, with Dr. C. Y. Cheng as its leader, Sherwood Eddy went out in 1933 to serve in the forward movement in evangelism inaugurated by the native churches. He and his team of fellow-

workers reached 180,000 students and educated youth with their messages on Christianity. The substances of these addresses were gathered around the following statements: Christianity is first, a personal experience, giving unity and richness to the inner life; second, a universal experience to be shared with men everywhere; third, a satisfying experience, enabling men to live joyously and triumphantly under all circumstances; fourth, a rational experience gladly welcoming all truth as it may be discovered in whatever realm; fifth, a social experience driving people across the world to do their utmost to build a fair and better social order. This great youth and religious program is still going on, and the leadership is by co-operation between Chinese and the missionaries.

One of the leading young missionaries of India writes:

Thirty years ago at a Christian conference in India the chief speakers and most of the delegates were likely to be foreigners. Today it all has changed. The Christian forces in India are represented by Indian and European alike. The Indian church is working side by side with the Western church, and places where the Western church is the stronger it is the active partner. A brief sketch of the Christian forces would start at the bottom with individual missionaries—mostly from Western churches, but a part of Indian churches—preaching in the midst of non-Christians. Second would come a little group of believers—several of these combine to form a parish for an Indian minister, whose salary is paid in part by the foreign church. Third would be the schools, hospitals, and orphanages maintained by the American church. Fourth would come the organized self-supporting churches of India, at present considerably guided by the West. Fifth would come the mission, representing the

Western church work; and then at the top would be the advisory inter-mission and inter-church organizations known as the Provincial Christian Councils. At the top of this is the National Christian Council, equally Indian and Western in membership.

To illustrate the growth in this spirit of co-operation between nationals and Western missionaries, it is well to remember that at the great Christian conference held in Shanghai in 1907, to consider ways and means for the evangelization of China, no Chinese were invited to attend; but when the Jerusalem conference was held in 1928, even though it was far from mission lands, the representation from Latin America, the Orient, and Africa was equally balanced with that of the West which had sent out the missionaries. Now in conferences on the mission field, the native leaders are in great preponderance. The need for the American missionary was never greater than at the present moment, but this spirit of co-operation is so developed that he must keep himself behind the line as counselor and pioneer in the spade work of new tasks, and the native leader steps to the front as he rightly should in the land where he is indigenous.

This co-operation has gone so far in some instances that it has resulted in American missionaries working entirely under the direction of the nationals. Two examples of this are in Japan. In one case an American board has sent a missionary to Japan under its support and she is working with Dr. Kagawa entirely under his direction. In the other instance, a board has re-

leased a missionary and his wife and they have gone to one of the Japanese "mandate" islands in the South Seas as missionaries of and entirely supported by the Japanese Christians.

There are a number of instances where strong movements toward an organically united church on the field are evident. A few years ago all the evangelical groups in the Congo, Africa, adopted one name for the church: "The Church of Christ in Congo." It is interesting to note that the natives found it very difficult to say "Methodist Episcopal." They often pronounced it "Methodist Impossible," according to the missionaries. In South India there is a great union church with several communions in it; there is the "Church of Christ in China," including English Baptists, Congregationalists, Methodists, Presbyterians, Reformed and United Brethren; and the United Church in Japan, which has a large membership. In the Philippines there is a strong union evangelical movement and the same is true in Puerto Rico.

May I not complete this chapter with another statement concerning the great need of co-operation and unity at this time. It is indispensable just now because of the sinister developments in connection with divisive forces that are sweeping throughout the world, the rising tide in extremely nationalistic nations against Christianity, and the widespread secularist movement which is challenging the very existence of the church. Every argument used yesterday for a united program is multiplied many times because of the situation today, with its

misunderstanding, suspicion, bitterness, and strife. When there are religious persecution, attacks on religious liberty, and the tides of concerted antagonism run deep, it needs no proof that our efforts when scattered and unrelated are ineffective and futile in overcoming such tremendous factors. What a time for the realization of the prayer of our Lord "that they may be made perfect in one, that the world may know that thou hast sent me."

CHAPTER IX

THE SUMMONS

NOW that we have dealt with the extent of the enterprise of world missions in its outreach beyond fixed tabulations and measured success, what is the peculiar summons or challenge of this great work to the conscience and support of the Christian believer?

No human being exists who does not need Christ. He offers the one adequate redemptive solution for life in the realm of individual experiences and in the social order of the world. His religion is a sharing religion with no discrimination of race or color. We have accepted theoretically Christ as the world's Savior, but our devotion and passion have fallen far short of making him such in reality.

The last fifteen years have witnessed a serious smothering of our missionary fires. This has not been an isolated phenomenon, but a reflection of our whole religious experience. There have been many reasons: the World War with its backwash of defeatism which has dulled our altruistic idealism, the depression with its baffling dislocation of the economic order, the closeness of the nations in our modern world with their intimacy of contact—a contact not ruled by the Christian spirit. Because of the paganism which pervades much of our life, organized Christianity has been

seriously discredited in distant mission lands and this in turn has marred the missionary spirit here. An insidious and corroding secular civilization has disturbed our spiritual poise. The rise of a narrow, nationalistic spirit in nearly all parts of the world has put pride and distrust into the hearts of millions afar, and has stirred the spirit of bigoted separatism in the lands of our western world. A worldly church leaning too much on material things has lost its courage when these things of time have been so largely swept away. More recently because of the financial situation the diminishing stream of young life which might have gone to the mission fields has brought discouragement. Rapid change on all fields has outrun the willingness of the church to alter its approach and change its plans. These things and many others have affected the missionary spirit of today. In order to restore what has been lost and press on to greater things, we must rediscover the very genius of Christianity, which is the undefeatable passion to share the greatest thing in the world with all who have it not.

Nations are surely hanging in the balance. China is at her crossroads in a great renaissance that challenges every thinking person. Men like Basil Mathews, E. Stanley Jones, Sherwood Eddy, and John R. Mott say that the next ten years will probably decide the direction of her civilization—whether it will be dominated by atheistic Communism or take on the Christian outlook. Japan is the foremost of the oriental nations with her tremendous development, her wide-reaching edu-

cational system, her new economic order, and her strong military inclinations. She is bound to be the most influential of all the Eastern nations for the next twenty years. Communistic teaching with its disturbing effect is slowly percolating through her young life. A great discontent has taken hold of her vast student population. Her people are overtaxed. They hunger for a new order which will set Japan aright.

India is straining at her shackles. She cannot have freedom until she releases her people from the curse of caste. Gandhi himself has given up his political leadership and is devoting himself to the freeing of the untouchables from the blight of their slavery. For many the old faiths of the Orient are fading out, and the souls of millions of the educated are in a spiritual vacuum. There is a reaction against the old static religions, but a wistful hunger for reality. Forty years ago we spoke of the crystallized and unchanging East. Now it is the most rapidly changing area in the world. With these swift transitions shall the Orient be set in the mould of a secular paganism or of Christianity? Are we willing to pay the price for the valid type of faith which will stand the test of such a need?

We likewise face the most tremendous aggression of atheistic movements which the world has ever seen: Russia with her determination to set up a classless but godless society; Germany with her totalitarian state and the new paganism; Mexico in her conflict with the static and undemocratic Romanism of that land in danger of

attempting to throw all religion to the winds; Italy in the clutch of war-festering Fascism. Religious liberty is limited in many areas where formerly there was no question. In *Christ's Alternative to Communism*, E. Stanley Jones says: "The kingdom of the atheistic mass man and the Kingdom of God are at the door of the world. This generation may have to decide which one it will take."

The other day a story came to us of a Mexican officer returning from the battle line to the offices of his command where Mexican girls were working at their desks with their typewriters. He held in his hand a crucifix and began contemptuously to clean his boots with it. Then turning sneeringly to the girls he cried out: "Who is this Jesus Christ anyway?" The lips of the workers were sealed because of their fear. Finally one of the Protestant girls stood and said: "Sir, He is the Son of God and my Savior." The officer was moved by her unexpected courage and commended her for her stand. This is but typical of the challenge which comes to the church. We used to speak of the Christian world and the non-Christian world. We may soon be speaking of the Christian world and the anti-Christian world. There is truly enough in these imminent dangers which face Christianity throughout the world to stir the missionary desires within us. Our imperative for world missions lies not alone in Christ's command to go and the very nature of our religion, which is to pass on to others the greatest good, but it likewise lies in the fact

that the fatherhood of God, the brotherhood of man, and the saviorhood of Christ constitute the only solution for the world's tragic need.

The necessity is just as great as it was one hundred years ago. Indeed, if there is any such thing as comparison, or relative need, in such an issue, it is infinitely greater just now. The task is unfinished. In fact, it is hardly begun, when we think of the vast sections of life and the vaster reaches of population which are untouched. It is probable that in India and China alone, no more than one out of one hundred have ever heard of Christ in any real sense. In the areas where missionary work has been planted and has taken vital hold, there is unmeasured need for the spade work of new pioneering. Although native leaders are bravely taking hold of local church work, they lack as yet the experience and the pioneering spirit which undertakes new areas and breaks new ground. For this, many new missionaries, well trained and of the adaptable type, are desperately needed. The native church is small and often on the defensive. It is in that adolescent and inexperienced period where it must have the counsel and guidance of strong Christian leaders from the Western church.

In a recent interview between Dr. Chen, president of Nanking University in China, and the secretary of one of the American missionary boards, the question of withdrawing missionaries from the faculty was under discussion. The missionary board was hard pressed for funds, and the secretary proposed the removal of some

American members from the teaching staff since there were more Christian Chinese instructors than formerly. The protest of the Chinese leader was immediate and insistent:

We need as never before your Western instructors today. You have had centuries of Christian background while we are just at the beginning. Your trained and experienced leaders come to immediate decisions when great moral and ethical issues arise. Our Chinese Christian men, with less history back of them and shorter experience, are more hesitant in their decisions. It takes them longer to decide. China is passing through the deepest waters of her history. These are years of destiny. Mistakes are tragic. Do not, I beg of you, take from us your trained and disciplined teachers in the hour of China's greatest need!

If this need is evident in a Christian university where a Chinese president leads, how much more so in evangelistic service, in work among women and children, and in other phases of missionary effort! Never were the tides of change so strong, nor the problems confronting the people so complex as now. The clear thinking and Christian living of the missionary is imperative in these lands where the cause is in its beginning and where the minority of the Christians is so marked.

We are ruthlessly un-Christian if we pursue a policy of leaving the younger churches in mission lands to struggle through these trying days by themselves, when we have the resources and the leadership to help. We do not dare leave infant groups of Christians to deteriorate in the quality of life which the right sort of

help for another generation will give them, until their spiritual permanency is assured. We not only have the call of the great unexpressed need which Paul heard from pagan Macedonia in his early missionary journeys, but we have the vital summons which tugged at his heart from the little inexperienced church at Rome in the midst of pagan opposition and discouragement—a congregation which he called “the beloved of God, called to be saints.” One of the deepest longings of this first missionary’s heart was evidenced in his beautiful letter to that far-away mission church: “How unceasingly I always mention you in my prayers asking if I may at last be sped upon my way to you by God’s will, for I do yearn to see you that I may impart to you some spiritual gifts for your strengthening.” In the light of the need of the young churches we have planted in our pioneering zeal, we are compelled to examine our resources of men and money for the equally God-given task of continuance and strengthening.

The appeal of world missions today is far greater than it was fifty years ago if we will only accept it. We have passed from the purely doctrinal era, both at home and abroad. We know more intimately and we must feel more deeply. The appeal was once to save the individual’s soul from hell. Today it is Jesus’ real judgment and estimate of life that we must face, “Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me.” The Jerusalem Conference on

World Missions in 1928 recorded: "Our fathers were impressed with the horror that men should die without Christ. We share that horror; we are impressed also with the horror that men should live without Christ." As Charles H. Fahs of the Missionary Research Library has recently put it:

There is needed a new apologetic for missions in terms not only of the past but of the present, and in a vocabulary which youth will understand and appreciate. Until this fundamental thing is done, the wheels will drag—the old bugles will not blow the new adventure. The Christ of "yesterday" and the Christ of "forever" are no substitute for the Christ of "today." Even though there is a deep underlying craving, no whipping of old and jaded mottoes and marching texts—glorious as they have been in their time—will do. The road to Emmaus is concrete surfaced, and the Upper Room is on the ninety-second floor of an office building. Fishermen belong to the union; and the Sea of Galilee carries the "Normandie." Who will announce to our generation now, "He is risen"?

Are we not cold on missions because we are cold on the necessity of Christ's living redemptively within men's hearts? When Communists get together they have a few fundamental things they desperately believe in. They are out to change the political and industrial basis of society. We are out to redeem individuals and society from a materialistic and selfish outlook on life. Our hearts must burn with an equal inevitability in this spiritual realm as that of the Communist in his material realm. I recently visited a great institution in the capital of our country. I was amazed to find there replicas of almost perfect airplanes, placed in the museum long

before any man was able to fly. The fuselage and much of the mechanism were perfect. The wings were properly balanced. The gliding qualities of the plane were true. But this wonderful invention lacked power. The motor was not yet invented. Until the Wright brothers discovered a powerful light engine which would drive the airplane, the frame and body were worthless. We desperately need for the recapturing of the missionary passion the driving power of a real faith within us.

The world has been charted, the lands have been discovered, the cause has been planted, the Bible has been translated into all languages, every country is open, transportation is easy, we have abundant financial resources awaiting consecration. The whole enterprise, as never before, is set up and ready to go, but it lags. We need the engine, the power, the divine compulsion within us. Someone asked E. Stanley Jones what the real motive of the missionary enterprise should be, and he replied: "I have a wonderful Savior. I commend him to you." If Jesus is that kind of a Savior to you and to me, we cannot rest until he is made the Savior of other men. The church at home must recapture its sense of mission to the whole world. It is in this that our corporate and world-wide sense of unity comes, and we make transitions from the deadly reality of being a list of self-centered congregations for weekly worship, to an aggressive, unified army reaching out in ever increasing conquest for Christ.

To be sure, it is more difficult to get people interested in missions in these days than it was before the World War. It is more difficult to get them interested in many things. This is partly due to decay of religious conviction; also because times have changed and attitudes are different. It is also because we have had a long hiatus of years in which teaching and preaching on the world mission of Christianity have been neglected. It has been so with regard to temperance, and see the results. It has been so with regard to many other social evils, and now people are more lax. It has been so with regard to the warmth of appeal for conversion and thus the winning of people has slowed down. We need to lift the church out of its uncertainties and rediscover its world functions. We need to re-form our line and renew our attack with more vigor and persistence than ever before. The missionary cause needs the fearless advocacy of preaching from the pulpit, as well as education from every angle. Earnest pastors are concerned, and they speak of the need of a more convincing missionary apologetic. It is true that preaching on this great theme needs to be different from previous preaching in its emphases but not in its vital message. It cannot be dogmatic. It must be about individual redemption, but born out of historical incident, experience, the necessary impact of Christianity upon great movements, the result of missions in the sweeping outreach of Christian principles and ethics.

The preacher has immensely more material for missionary preaching than he had forty years ago. He has

the amazing history of missions in the nineteenth and twentieth centuries. He has modern incidents and literature and current events connected with the missionary task. He has the great missionary biographies. In them he will find the claim to partnership in the labors of great pioneers like Livingstone, Carey, Morrison, Moffett, McKay, Paton, and Shelton, who summon hearts and lives to action. He has for his aid great movements swinging through the world today which connect themselves with the missionary task. He does not need simply to take a text and preach theoretically upon world-wide missions. He has innumerable texts walking through the nations today which enforce and illustrate the scriptural imperative.

Preaching needs for its own revivification and appeal the glowing portrayal of the new and ever living Acts of the Apostles written large in mission lands. There is fire and hope and challenge in a wide-open world, confronted with more dangers and richer in opportunities and promise than in any age since history began. Says a great modern preacher: "The preacher holds the key to the situation, and I do not know of any missionary-hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes and whose missionary zeal is always revealing itself in his pulpit intercessions, who has not gradually drawn his people into full sympathy with his missionary aims." The pastor of one of the greatest missionary churches in my own fellowship says: "It is

not so much a new apologetic for missions that is needed, but it is keeping the people informed on missions and, greater still, putting the fact that Jesus is the only saving Master of men's souls over against the tragic need of the today-world in which we live."

In these difficult days we have somehow insulated the missionary message from the regular pulpit appeal. An occasional sermon on missions is not sufficient. Our very claim that Christ is for all, necessitates making the missionary implication the very substance and heart of the preacher's messages. Not only is the New Testament essentially a missionary book, but ours is essentially a missionary religion, always on the move. The spirit of Christ is in ceaseless migration and forever at the frontier. When this frontier shifts from geographical outline to areas of life, there the Christ walks and waits and yearns for us to come. There are some pulpits where the setting and expression of every sermon are in the world mission of the church. These pulpits have a peculiar power. There are other pulpits in which these great issues are negligible and one may listen to the messages for six months and not discover that the church has any task that necessitates a world program. The will of God for the race evaporates into thin air. Three-fourths of the people in almost any church do not read any missionary literature. How helpless they are unless the preacher brings them a message! The attitude of the leader and church about things which are going on immediately around it here in America

also vitally reflects its missionary spirit. Unless there is a living interest in social justice for the underprivileged, those without work and in need, the poorly housed and neglected, the lonely student away from home, there will be little burning zeal for the application of the gospel of Christ in distant lands.

I have tried to set forth in the chapters in this book some of the appeals of the modern day. What greater challenge can there be to young hearts and old than the great realities in missionary effort? Transforming of the individual; the realization that God has made of one blood all nations that dwell on the face of the globe; the discovery that great dynamic personalities like Kagawa can spring from the unlikely strata of a people; that more than 25,000 foreign missionaries, hundreds of thousands of native preachers, and teachers, and the New Testament in practically every language and dialect of the distant fields, are exalting "peace on earth, good will toward men"; that mission lands are the great experimental training ground on which Christian co-operation and unity are having their finest expressions; that in its world mission the church is striking mighty blows against social and economic injustice, ignorance, disease, poverty, and that it stands for an order of brotherly relationship and co-operative effort as against human exploitation and mass discrimination. How eagerly we entered the old geographic frontiers. The new frontiers are even more vital. They summon to the exploration of life areas and

great social needs. We must have a greater and a more unselfish devotion than other movements challenging allegiance.

The vast changes, the struggles, the self-expression of nations, although sometimes baffling in their apparent portent, are really an upswing, and have their place in the building of the Kingdom of God on earth. How different from Carey's day, or even fifty years ago, is the awakened consciousness of nationhood in the vast peoples of China and India! Whatever immediate or temporal consequences may come out of these movements they are for the freedom of mankind, and the preparation of the hearts of people for higher things. God is certainly moving in his world today. The eager minds, the open hearts, the trained intellects, the moving pulse of all these vast peoples—these but open the way for the purposes of the heavenly Father. The nations are prepared as never before. God is still to be enthroned in the hearts of men in a way that our older civilizations have never glimpsed. We are here to share in this great movement toward the dawn. To separate ourselves from it not only is selfish; we are thus robbing ourselves of one of the greatest privileges of the ages. Vast peoples are being cut adrift from their ancient moorings of custom, tradition, and social life. We are doubly responsible for making known to them the essential elements of the Kingdom of God and the place which Christ must have in their lives, if the end is to be the abundant life instead of empty

futility. We are encouraged in these things by the real transforming results of modern missions. We have tried to set forth in earlier chapters how the massive and amazing achievements for the uplift and blessing of mankind are out there in the processes of Kingdom building and how these achievements reach beyond anything charted or tabulated.

As we see the dissolving of old beliefs and religious customs, and the vast change which is coming upon the great populations of the East, we discover that there is only one religion which has been tested and found capable of adapting itself to new knowledge and transcending the barriers of race and caste. This is the Christian religion. It grants to the individual something the nation can never provide and it has produced something no other religion can give—a living church without which vital movements of redemption and reform are lost in arid secularism like a stream in the desert sand. It furnishes the only spiritual foundation for the newborn sense of nationhood. If Christianity is not thrust into this seething change, a purely secular order will result with neither power nor stability to reunite the broken threads of destiny and make stable the future. We must have a new cohesion, or the world will explode from internal combustion.

The church at home needs now, as never in its history, the cleansing and saving power of world appeal and world ministry. The authority and reason for a church's carrying on in its own community is valid only

in that it is the first essential in a ministry to the whole world. World missions is our religion with radiance in it, and the stimulus and glow of extended victory. It is the Sermon on the Mount without the inhibition of the seas and mountains of the earth. It is the valid emergence of the parable of the Good Samaritan as it expresses itself in cosmic terms. It is the ceaseless perpetuation of the witness for Christ from century to century and from nation to nation. It saves the church from the contempt of those who try to stamp it as weak and pietistic. It puts the marching step into the Christian movement and changes its outlook from futile localism to world helpfulness for mankind. It is the modern unleashing of the spirit of man and it makes real the migration of the soul across the nations. Abraham went out from Ur of Chaldees, "not knowing whither he went," but today the lands and the seas are charted and the processes of occupation are tested and mature.

The world mission of the church is the most tremendous, organized and integrated achievement of the followers of Christ. It is an ideal realizable only through the acceptance of the philosophy of Jesus, that life with all its resources is a sacred trust to be administered in the interests of that spiritual realm which He came to establish. This can come only out of loving devotion to Him and the conviction that to make Him known and loved and obeyed among all races is from any angle an incomparable investment. It is the greatest undertaking the world has ever

known, the most complex and far-reaching, and the most blessed. It challenges the deepest faith and the widest scope of vision. Without it the church is doomed to the shallows of localism; with it the horizons are lifted to encompass the races. The supreme need now is an awakening in the church of intelligent, conscientious, devoted enthusiasm for the next great chapter in the world mission of Christianity.



BV 2060 .C77	<div>10-4-40</div> <div>Corey</div> <div>Beyond statistics.</div> <div>1287852</div>
OCT 9 - 1943	H2 Sam Jones
AUG 11 1944	F. Keene Dieffenbacher
DEC 18 1944	5714 So. Kimbark
DEC 20 1944	
	2- 8914

2-

UNIVERSITY OF CHICAGO



48 438 042

an Institute of Sacred Literature

BV 2060
.C77

1287852

UNIVERSITY OF CHICAGO



48 438 042